ISLAHI KHUTBAAT

DISCOURSES ON ISLAMIC WAY OF LIFE

Part 4

By
Justice Mufti Muhammad Taqi Usmani

DARUL-ISHAAT
KARACHI-1, PAKISTAN.

DISCOURSES ON ISLAMIC WAY OF LIFE

VOL. IV

By

Justice Mufti Muhammad Taqi Usmani

Translated By

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PUBLISHER'S NOTE

The English version of the Islahi Khutbat. has been published by Darul Isha'at Pakistan. This is solely because of the Favours of Allah on us and the prayers of our mentors.

This is the translation of the reformative speeches of Mufti Justice Mawlana Muhammad Taqi Usmani may Allah prolong his benefits over us. He has been given these lectures for about ten years every week at the Bait ul Mukarram Masjid, Karachi. Those who attend these lectures gain much knowledge theoretically and practically. I, too, attend these lectures and have been deriving much advantage. These lectures are being recorded on audio cassettes and books are published subsequently. These cassettes and books cater to those who understand the Urdu language.

We at Darul Isha'at desired that an increased number of people should benefit from these lectures. Allah helped us get these books translated into English and publish them and He also provided us the necessary means. *Al-Hamdu-lil-laah,* after six years of continuous effort a

complete set of these books is available to the readers. Let our readers remember that these books have been translated from oral lectures of the honourable Mufti Justice Mawlana Muhammad Taqi Usmani and not from his writings.

They may, therefore, find in them the style of the spoken words that the translator may have retained here and there.

We have endeavoured to match the get up of the books with their invaluable content and have paid due care in the use of paper, printing and binding. We hope that this set of books will be very useful to our readers in Europe and the United States. They will gain beneficial knowledge from these books and be prompted to put their knowledge into practice.

Insha Allah they will find a great change in their everyday life.

We have published many books in English and many more are under preparation. Do write to us for a full list of these books.

Finally, I request my readers to remember me in their prayers as also my parents and family members. May Allah reward them.

KHALIL ASHRAF USMANI
S/O MOHAMMAD RAZI USMANI

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To The English Edition by
Justice Mufti Muhammad Taqi Usmani

In the name of Allah, the Compassionate, the Merciful.

On the advice of some of my elders I hold a weekly meeting in Jamia Masjid AlBaitul Mukaram attended by a large number of Muslim brothers and sisters. Rather than giving a formal lecture, my basic purpose intended to be achieved through these meetings is that we get together for some time to review our ways of life in the light of Islamic teachings and to deliberate what is going to happen to us after we leave this mundane world. When the Muslims having true Islamic orientation sit together for this purpose, each one of them benefit from the other to create a genuine concern about our coming life which is the real and eternal life as compared to the present one which may come to an end any time.

I this mutual meeting which is meant for self-correction I normally read a book of Hadith and explain it to the audience in the light of what I have learned from my elders with special reference to the current attitude prevailing in our society and touching upon the relevant practical issues, social evils and the major faults found in our practical life. My friend Maulana Abdulla Memon who regularly attended these meetings usually prepares the audio cassettes of these addresses which are widely circulated in the country and abroad. He has also transcribed some of these audio cassettes in an abridged form and after their compilation he has published them in separate

volumes under the title of "Islahi Khutbaat". Nine volumes of this compilations have already come out in Urdu by the grace of Allah which were widely circulated, read and benefited from.

Since long some of my friends were suggesting that these addresses be rendered into English as well so that they may be useful for the English readership. I was reluctant to act upon the suggestion because, as told earlier, these addresses were not formal lectures on a particular subject. They were in fact discussions, on different aspects of our lives, undertaken with frankness rather than formalism. They some time lack the sequence usually expected from a well considered writing. Therefore, I do not know how far their translation will be as meaningful and effective as it was proved to be in the original Urdu language. However, my nephew, Mr. Khalil Ashraf Usmani, the proprietor of Darul Ishaat, requested Mr. Iqbal Ansari and Mr. Rafiq Abdur Rehman to translate these Khutbaat into English. Both of these gentlemen undertook the task and the outcome of their noble effort is appearing before the readers. I had advised them not to be too strict in literal translation and to render the basic idea in their own style. I had no opportunity to go through the manuscript of their translation but had an occasion to have a cursory look on some passages. To the best of my assessment the translation I have seen is correct and conveying. I hope that it will help readers to understand the basic theme of these Khutbaat. May Allah grant the best reward to the translators and publisher of this book and make it beneficial for the readers. I would again remind the readers that it is not a book properly authored by me. It is the compilation of my extempore discussions therefore, I extend my apology if some readers find the sequence of thoughts somehow disturbed in some places. However, the readers should concentrate on the message given and not on the style adopted.

Muhammad Taqi Usmani

FOREWORD

To The Urdu Edition by
Justice Mufti Muhammad Taqi Usmani

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰہِ وَکَفٰی وَسَلَامٌ عَلٰی عِبَادِہِ الَّذِیْنَ اصْطَفٰی

In the name of Allah, the Compassionate, the Merciful.

All Praise belongs to Allah Who is Sufficient. And, peace be on His chosen servant.

For many years now, I have been delivering talks on religious subjects in compliance with the advice of my elders every Friday after 'Asr prayer.

People of different walks of life attend these meetings, and there are women too. By the Grace of Allah, I derive much benefit myself from these talks and my listeners too feel a sense of advantage. May Allah cause the series of talks a means of reformation for all of us. *Aameen*!

My close colleague, Maulana Abdullah Memon, has been recording these talks for some time and distributing the cassettes. I have been told by my friends that these cassettes have been much beneficial to the general body of Muslims.

The number of cassettes has now exceeded two hundred and fifty. Maulana Abdullah Memon has reduced some of these cassettes to writing and brought them out in the form of small booklets which are now compiled together in book-form under the name of Islahi Khutbaat (Discourses on Islamic Way of life)

I have revised some of the speeches and the Maulana has done a very useful work by annotating quotations of the

Ahadith in my speeches with proper references to their source. This work has proved very useful.

In reading this book, my readers must remember that it is not a formal composition but a collection of speeches made at different times penned down from recording. Therefore, they will sense the style of an oral dialogue in these articles. The benefit that accrues to any Muslim from these articles is merely a blessing of Allah for which he must be thankful to Him. But, if there is a slip in these articles or something superfluous, then that is a lapse on my part. I must say, however, that my aim in delivering these talks was not simply to speak out but-before everything else- I had my reformation in mind, and then that my listeners may be drawn towards their own reformation.

Do not let the written word please you
Or the working of fate worry you!
I have by your memory alone
What of the text and what of its meaning

May Allah through His Grace and Favour let these writings be a means of our reformation, and a treasure for the Hereafter. May He reward well the compiler and publisher of these articles. *Aameen.*

Muhammad Taqi Usmani.
12 Rabi-ul- Awwal 1414 A.H

Series 30

REFROM AND TRAINING OF CHILDREN

DARUL ISHAAT URDU BAZAR KARACHI

REFROM AND TRAINING OF CHILDREN

الحمدلله نحمده و نستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهدان لا اله الا الله وحده لا شريك له، ونشهد ان سيدنا و سندنا ونبينا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا

اما بعد!

فاعوذ بالله من الشيطن الرجيم بسم الله الرحمٰن الرحيم

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْۤا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰۤئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَاۤ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ (سورة التحريم: ٦)

امنت بالله صدق الله مولانا العظيم، وصدق رسوله النبى الكريم ونحن على ذلك من الشا هدين والشاكرين، والحمد لله رب العالمين.

All praise is for Allah. We praise Him and seek His help and seek His forgiveness and believe in Him and rely on Him. We seek refuge with Him from the evils of our souls and from the vices of our deeds. There is none to misguide him whom He guides and there is none to guide him whom He lets go astray. We bear witness that there is no god but Allah the One Who has no partner. We also bear witness that our sire, and our authority and our Prophet and our Master, Muhammad ﷺ is His servant and His Messenger. May Almighty Allah have mercy on him, his household and bless and salute them all in great abundance.

O Believers! Save yourselves and your families from a Fire whose fuel is men and stone, over which are appointed angels strong, severe who do not disobey Allah in that which He commands them (to do); they do that which they are commanded (to do) (66:6)

Allama Nuwa-wee رحمة الله عليه has next introduced a new chapter in the book, Riazus-Saliheen. He رحمة الله عليه intends by this chapter to state that not only is it binding upon a man to reform himself, but he is also obliged to reform the lives of his family, his wife and children and all those who are subordinate to him, by inviting them to learn and follow the rules of the Faith, discharge their religious duties and shun all sins. The Allaham has introduced this chapter for this specific purpose in which he has cited some Qur'anic verses and Ahadith of the Holy Prophet ﷺ.

The Beautiful topic of the Address

The verse which I have just recited before you is really the basic theme of this chapter. Addressing the

entire Muslim community. Almighty Allah has said:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا

i.e. O, people who have believed.

You might have observed that while addressing the Muslims in the Qur'an, Almighty Allah has used these very words, يا ايها الذين امنو Our late Dr. Abdul Hai رحمة الله عليه used to say that this style of Allah's addressing the Muslims is very beautiful. One way of addressing someone is to address him by his name. The other and more affectionate way of addressing is to address a person by mentioning the intimate relation which exists between the addresser and the addressee. For example, a father may address his son by his name or by the word "son". It is quite obvious that the love and affection concealed in the word 'son' are not present in the mere name of the son.

The word "Son" is a way of address full of love and affection.

Shaikh-ul-Islam, Maulana Shabbir Ahmad Usmani رحمة الله عليه was a great religious scholar and Jurist, I happened to see him at a time when there was none equal to him in learning and accomplishment, not only in Pakistan but in the entire world. In recognition of his deep knowledge and piety some called him "Shaikh-ul-Islam' and some others called him "Allamah". The Allamah sometimes called at our house, My grandmother who was then alive was the Allamah's maternal aunt. She used to address the 'Allamah' as 'son' and pray for his long life. We were much surprised at hearing these words of prayer. Allamah Usmani told us that he visited the house of my father Mufti Muhammad Shafi رحمة الله عليه for two objectives.

The first objective was to meet Mufti Shafi رحمة الله عليه and

the other objective was that at that time there was none on the surface of the earth, other than that lady who addressed him as "son". The 'Allamah' said that he dearly loved the word 'son' addressed to him by that pious and venerable lady.

Apparently this is an insignificant incident, but the value of the affectionate word 'son' can be appreciated only by him who knows the emotion of the person who utters the word 'son'. A time comes in man's life when he finds none to address him with such loving words.

Dr. Abdul Hai Sahib رحمۃاللہ علیہ explained that by using the words یا ایھا الذین امنو Almighty Allah has referred to the relation which exists between every believer and Allah. This is just as a father addresses his son by uttering the word 'son' with the intention of telling him something full of love, sympathy and valuable advices. This is exactly how Almighty Allah addresses His obedient servants. For example He says at one place in the Holy Qur'an:

The Translation of the verses

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ (سورة التحريم:٦)

This means :

O you who believe, protect yourselves and your families from a Fire, the fuel of which is men and stones, over which are (appointed) angels, strong, severe who do not disobey Allah in that which He commands them, and they do what they are commanded (to do). (66:6)

Individual Deeds are not sufficient for salvation

Almighty Allah has warned in this verse that one should not consider it sufficient for one's salvation that one has saved oneself from the Fire of Hell by doing good deeds. One must also do one's best to save ones children and family also from that Fire. It is a common sight to day that we see a man who is very regular in his prayers, fasting, payment of *Zakat* and spending money on charity. He is doing his best to enforce what is right and shun what is wrong., yet he is totally negligent of the acts of the members of his family, who are drifting in the other direction. They are flagrantly violating the commands of Allah and His Prophet ﷺ and their guardian feels no worry about their misconduct and misdeeds. Beware that you cannot attain salvation by ameliorating your own life and ways, unless you take care to put your children and family also on the right path of Islam. This is because it is your responsibility to guide and protect from sins those also who have been entrusted to your charge.

What, if the children do not obey you?

In the Qur'anic verse quoted above we have been commanded to protect ourselves and our family from Fire. The verse points out the answer to a doubt that generally arises in our minds when questioned about the misconduct and deviation of their sons, the parents or guardians try to shake off their responsibility by saying that they did their best to guide and reform their children and members of their family, but in vain. Affected by the trends of the times, they are not prepared to accept right guidance. Now they are responsible for their deeds and we are responsible for our deeds. After all, the son of Hazrat Nooh علیهم السلام also did not listen to his father's admonition and died an unbeliever.

How do you protect them from the worldly fire?

By using the word Fire in this verse, the Holy Qur'an has calrified this doubt and misunderstanding. It is all right, in principle, that if parents do their best to save their children from deviation from righteousness and religion, but the children do not obey their parents, the latter will be absolved of their responsibility and the children shall have to take the consequences of deviation. It must, however be assessed as to what extent the parents tried to save their children from falling into error and disobedience. By using the word "Fire", the Holy Qur'an has provided a hint that the parents should try to save their children from sins and Hell Fire as they would save them from the conflagration of worldly fire.

Suppose that a very dangerous fire has broken out at a place. It is so severe that anyone caught by it is sure to be burnt to death. If your ignorant and innocent child advances towards the flames of this fire, what will you do? Will you consider it sufficient to warn the child from a distance that he should not approach the fire lest he should be burnt to death. If the child approaches the fire and burns himself, will the parents be absolved of their responsibility by arguing that they had warned the child of the danger in time but the child did not mind their warning. What else could they do? No such parents will be found in this world with this attitude. Genuine parents will find no rest and peace, unless they rush to the child and get him away from the fire.

What Almighty Allah says may be summed up as under:

When you do not consider it sufficient to utter only a few words as lip service to save your child from worldly fire, why do you consider it sufficient in the case of Hell Fire which is unlimited and the fury of which cannot be

imagined in this world.

It is, therefore, wrong and unacceptable to say that you had warned the child and the members of your family about their deviation from the path of religion and you are not responsible for them, if they did not care your warning.

Today care is taken of everything except *Deen*

It is not right to give in this context the example of the son of Hazrat Nooh عليه السلام who died an unbeliever and his Prophet father could not save him from the punishment of Fire. Just see how Hazrat Nooh عليه السلام spent continuously about nine hundred years to guide and reform his son. Even after this continuous effort for such a long time, if the son did not take the right path, no blame and charge lies on Hazrat Nooh عليه السلام for the misguidance of his son. As for ourselves, only after giving a few light warnings to our children we feel satisfied that we have discharged our responsibility. What is really needed is that we should do our best to save them from the punishment of Hell Fire with the same care and anxiety with which we try to save them from the conflagration of worldly fire. The fact is that we take all possible care to feed and clothe them nicely, and provide for them good worldly education, but pay no attention to their education and training in matters relating to *Deen* and the Hereafter.

He has deviated only a little from the path of *Deen*

It so happened that the son of an acquaintance of mine who had received good modern English education got a good job. His father, who was himself a religious man, regular in his *Tahajjud* and other prayers, praised his son's accomplishments and his lucrative job by dint of which he had secured a high position in the society. He also added

that his son had deviated only a little from the path of *Deen*.

Now look at the trend of thinking of this religious-minded father. He spoke highly of his son's worldly attainments and made only a passing remark about his deviation from the path of *Deen*, as if it was a trifling matter.

Only the "soul" has departed from the body

My respected father Hazrat Mufti Muhammad *Shafi* رحمۃاللہ علیہ used to relate an event saying:

A man died, although the people thought that he was alive. In order to ascertain the truth they sent for a Doctor. After examining the body the Doctor told them that the man was quite sound in his body with all its constituent limbs, except that the 'soul' had departed from the body.

Just like this my friend said about his son that by the grace of Allah the son's career was very brilliant, except that he had slightly deviated from the right path of *Deen*. It was as though a little deviation from the path of *Deen* was not a serious matter.

The Plight of the new Generation

Today we have reached a stage in which we care for everything other than our *Deen*. If this *Deen* is such an insignificant and unimportant item, why did you practice *Deen* by observing the five time prayers along with the *Tahajjud* prayer? You too should have carved for yourself a career like that of your son. *Deen* has no place in the educational plan of our children. From the very beginning the child is sent to a nursery school where he is taught dogs and cats but he is not taught Allah's names, nor anything concerning *Deen*. That generation has now risen and taken up in its hands the reins of power - a generation

that does not know how to recite the Holy Qur'an and offer prayers. If a survey is made of the society, it will be revealed that the majority cannot recite the Qur'an nor can they offer correctly the prayers. This is because the moment the child is born, the parents begin to think about the best school for the child's worldly education, without giving any thought to the teaching of *Deen* and its pratice.

Today the children have the upper hand over their parents

Remember that according to a Hadith Almighty Allah has decided upon a way of dealing with His servants. It is that if anyone displeases Allah in order to please some created being, Allah places that person under the control authority of the created being. For example, a man commits a sin to please someone and by committing the sin he displeases Allah. Then Almighty Allah places the sinner under the power and authority of the person whom he wants to please by displeasing Allah. You may experiment this for yourself.

Today we are trying to please our children by providing for them the best worldly education that they may have a brilliant career and attain an elivated position in the society. In preference to these worldly gains they do not teach them *Deen* and thereby they displease Allah. The natural result of this is that the children, whom the parents please by displeasing Allah, impose their authority and control over their parents. See for yourselves how today the children are disobeying and misbehaving with their parents and have become a torment for them. The parents admit their children into a totally irreligious society, so that they may have a comfortable worldly life through a lucrative job and high position. They leave their children free in an

environment which has no place for the honour and regard for parents. If on growing up the son takes a decision according to his own free will in total disregard of their parents wishes, the parents themselves are to be blamed. They taught and trained their children for a civilisation in which old parents are considered unfit for society and are thrown into Nursing Homes where they pine away till death.

The old Father is in Nursing Home

Incidents are often heard about Western Countries that when an old father pining away dies in a Nursing Home the manager of the Home informs his son on the phone of his father's death. The son feels a little sad on hearing this news, asks the Manager to arrange for the funeral ceremonies of his father and send the bills to him for payment. What is surprising is that somebody told me that such a Nursing Home has been opened in Karachi also where old men are lodged and looked after. When a person died in this Home, his son was informed of this. First he made a promise to attend the funeral arrangements but later on expressed his inability to attend the funeral for some reason and requested the Manager to do the needful. This is the son whom you pleased and displeased Allah and that very son has now been given authority and control over you according to the words of the Hadith referred to above.

You must reap what you have sown

When such a misguided son has got the upper hand over his parents and is taking the wrong path, the parents are pained to see this, but they can do nothing when the parents themselves put their son on the wrong path, they must now take the consequences. Now there is no escape from this.

درمیانِ قعرِ دریا تختہ بندم کردہ ای
باز مے گوئی کہ دامن ترمکن ہوشیار باش

This Persian couplet means:

Having tied me on to a wooden plank, you have thrown me into the bottom of the river and yet you ask me to be alert and save my skirt from getting wet. (How is it possible).

My brother! If you had taught your son the Holy Qur'an and some Ahadith of the Holy Prophet ﷺ, he would have been a better man today. The Holy Prophet ﷺ has said in a Hadith:

When a man leaves this world three things prove profitable for him: Firstly, it is the knowledge which he has left behind from which people are benefiting; For example, he has compiled some useful book, or has left behind his pupils who are teaching *Deen* to the people, Secondly, he has left behind some permanent charitable act like a mosque, school or hospital, a well for water. The reward for such acts/institutions accrues to the man even after his death. Thirdly, pious and obedient children will be praying for their parents. Whatever good deeds the sons/daughters do as a result of the good teaching/training provided by their parents are added to the character-role of the parents also. If the parents had taught their children this Hadith, they would not have today met this fate. It is very sad that they did not guide their children on to the right path. The result of their negligence is now before their eyes.

The Prophets علیہم السلام and their concern about their children

The care to guide children to the right path of *Deen* is as neessary and important as the care to guide one's own

self to that path. It is not enough to provide guidance to the children only verbally and half heartedly. The care and concern to guide them to the path of *Deen* must be as keen, genuine and urgent as is the care to save one's child from this worldly fire when the child is seen advancing towards it in his ignorance and innocence. The entire Qur'an is full of such exhortations. Thus mentioning the accounts of the Prophets عليهم السلام Almighty Allah says in his Book:-

وَكَانَ يَأْمُرُ اَهْلَهُ بِالصَّلٰوةِ وَالزَّكٰوةِ (سورہ مریم:٥٥)

This means that Hazrat Ismael عليه السلام used to enjoin upon his family prayer and *Zakat*. (19:55)

When death approached Hazrat Yaqoob عليه السلام he called together all his sons. At such critical moments the worldly people gather around them their children and advise them about how after their death they should earn their living. When Hazrat Yaqoob عليه السلام gathered his children around him at the time of his death, he asked them whom they would worship after his death. He had no worry except the worry about whom and how they should worship. This is the right thinking one should inculcate in oneself about the *Deen* of one's children and family. (See verse No 133, Surah 2 - Al-Baqarah).

The Masters will be questioned about their subordinates on the Day of Judgment

This responsibility is not confined only to the members of the family, but it extends to all those who are under, and subordinate to, some master or officer. For example, some subordinate employees are working under an officer. On the Day of Judgment the officer will be questioned if he had tried to persuade his subordinates to

take to the path of *Deen*. Similarly a teacher will be questioned on the Day of Judgment what he did during his worldly life to guide his pupils on the path of *Deen*. Likewise an employer shall be questioned on the Day of Judgment about what efforts he made to guide his employees to the right path of *Deen*.

كلكم راع و كلكم مسئول عن رعيته

This sacred Hadith means:
Everyone of you is a shepherd (guardian) and he will be questioned on the Day of Judgment about those placed under his charge. (Jami'ul-usul: 5/663. Hadith No: 3946)

These sins are in reality Fire

My father, Hazrat Mufti Muhammad Shafi رحمۃاللہ علیہ used to explain the Qur'anic verse quoted above as follows:

Allah has commanded the believers to save themselves and their families from fire, as if there is fire, although no fire is visible. The sins which are being committed are in reality fire, even though they may appear to be tasteful and pleasant. The world has become Hell on account of these sins. Having gone too deep in the abyss of sins and having become used to them we have become unable to feel the heat of this blazing fire. Those gifted with true sense and the light of belief see these sins in the form of fire or darkness.

The result of one morsel eaten out of ill-gotten money

Hazrat Maulana Muhammad Yaqoob Nanotvi, the Principal of Darul Uloom Deoband and teacher of Hazrat Maulana Ashraf Ali Thanawi has related that once he

visited the house of a person to partake of food in a feast. He had hardly taken a morsel from the food when he felt that the food served was not prepared from lawful money. This was later on confirmed by an inquiry made in this behalf. Hazrat Maulana said that he repented for this and besought Allah's forgiveness, but he felt the darkeness of that unlawful morsel for about two months during which he was urged by some unseen power to commit sins. The curse and darkness of these sins are felt by those whose hearts Allah has cleaned and purified. We, however, do not feel this curse and darkness because we have become accustomed to them.

We have become accustomed to Darkness

We have become accustomed to electric light. The city is shining with electric bulbs all day and night. It becomes unbearable for us if the electricity fails even for a few minutes. This is because we have become too much used to the shining light and comforts of electricity. There are, however, many rural areas where the people have not even seen electric light. These villagers, deprived of electricity, live in darkness and feel no inconvenience, because they have not yet seen, tasted and enjoyed the comforts of electricity. Those who are used to electric light and fans, etc., become depressed and dejected when electricity fails even for a few minutes.

Even so is our exampe, we have become used to the darkness of these sins, so we cannot realize it. We can realize this darkness only when Almighty Allah grants us the light of belief (*Eeman*) and righteousness (*Taqwa*). As said by my respected father رحمۃاللہ علیہ, these sins are in reality fire. That is why it occurs in the Holy Qur'an:

اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّمَا يَاْكُلُوْنَ فِىْ بُطُوْنِهِمْ نَارًا

(النساء: ١٠)

Those, who devour the wealth of orphans wrongfully, do not but swallow fire into their bellies. (4:10)

While commenting on this verse some commentators have said that the word fire has been used in the verse only as a metophor which indicates unlawful and ill-gotten money the eating of which will lead to Hell. Against this, other commentators have said that it is not a metaphor, but a reality that the morsel out of unlawful money is fire, although it is not seen and felt by the people. According to this latter class of commentators, all the sins that we see around us are nothing but Fire of Hell which we do not feel owing to the loss of our spiritual sensitiveness.

It is the divine saints of Allah who can observe sins

Only those people can see the reality of things whom Allah has granted spiritual insight. It is related on reliable narratives about Hazrat Imam Abu Hanifah رحمۃاللہ علیہ that he could observe the traces of sins committed by a man from the water falling from his body after ablution or bath.

It is said about a saint that when he went out of his house, he covered his face with a cloth. Someone asked him the reason for this practice. The saint replied that he was not able to go out with his face uncovered. This was because when his face was uncovered he did not see any man. Instead he saw dogs, swines, wolves, asses. The reason was that sins committed by men took such shapes. As the reality of these sins is not visible to our sinful eyes, we take pleasure in them. In reality these sins are nothing but filth, pollution and, indeed, darkeness and Fire.

The world is filled with the Fire of sins

My respected father رحمۃاللہ علیہ explained this point by saying that this world full of sins is like a room filled with gas. This gas is in reality fire. Only a spark is needed to make the room ablaze. In the same way these sins, misdeeds and wrongs spread in the world are fire. Only the blowing of the Trumpet is wanting to convert everything into fire. Thus our misdeeds are Hell. Save from its fire yourself and your family.

First be regular in Prayers yourself

Hazrat Allama' Nuwawie has quotd another verse:

وأمُرْ أهْلَكَ بالصَّلٰوةِ واصْطَبِرْ عَلَيْهَا (طٰه:١٣٢)

And enjoin upon your family Prayer and be constant on it. (Yourself) (20:132)

In this verse Almighty Allah has changed the order of advice. Apparently the order should have been: first establish the prayer yourself and then enjoin your family on that. Here the order has been changed that first enjoin upon your family prayer and then be constant on it yourself. There is a hint in this changed order that your enjoining prayer upon your family and children will not be effective unless you make yourself constant and regular in your prayers. Thus, an effective way of enjoining prayer upon your household is that you should yourself be more sincere and enthusiastic in practising what you advise others to practise.

Do not tell lies to children

It occurs in a Hadith:

Once in the presence of the Holy Prophet ﷺ a woman called her child to her , but the child was not inclined to go to her mother. The woman then promised

the child to give something if he came to her. The child then came to his mother. The Holy Prophet ﷺ asked that woman if she really intended to give the child something. She replied that she had with her a date which she intended to give to the child. The Holy Prophet ﷺ said: If you had not the intention to give the child anything, it would have been a great lie and a sin, because in that case you would be making a false promise to the child and impressing upon him that the breach of a promise and telling lies were not so serious sins.

This verse, therefore, contains a hint that you must be firm and regular in what you enjoin upon your children and family to practise.

The style of imparting training to children

Allamah Nuwawie رحمۃاللہ علیہ goes on to say:

عن ابی هريرة رضی الله تعالی عنه قال: اخذ الحبسن بن علی رضی الله عنهما تمرة من تمر الصدقة فجعلها فيه فقال رسول الله صلی الله عليه وسلم: كخ كخ، ارم بها، اما علمت انا لا نا كل الصدقة! (جامع الاصول: ٤/٦٥٧)/ رقم الحديث ٢٧٤٨)

Hazrat Abu Hurarirah رضی اللہ عنہ has narrated that Hazrat Hasan, son of Hazrat Ali رضی اللہ عنہ, took a date out of the dates of charity while yet he was an innocent little child, and put it into his mouth. Seeing this the Holy Prophet ﷺ at once uttered the word کخ کخ meaning spit it out, saying: Do you not know that the sons of Hashim do not eat charity money?

Hazrat Hasan رضی اللہ عنہ is the maternal grandson of the Holy Prophet ﷺ and beloved to the Holy Prophet ﷺ. Once he ﷺ was delivering an address to the congregation in his mosque when Hazrat Hasan رضی اللہ عنہ entered the mosque. He ﷺ at once advanced and took up Hazrat

Hasan رضی اللہ عنہ in his lap. Sometimes it also happened that Hazrat Hasan رضی اللہ عنہ got on the Prophet's shoulders while he ﷺ was praying. While going down for prostration he ﷺ would take Hasan رضی اللہ عنہ down holding him by one hand. Sometimes the Holy Prophet ﷺ would take him in his lap and say:

"مبخلة و محبنة"

These sons are such that they make man miserly as well as coward. Occasions come when man practises miserliness as well as cowardice on account of his children.

Now look! How dearly the Holy Prophet ﷺ loved Hazrat Hasan رضی اللہ عنہ yet when in his ignorance and innocence he put a date of charity in his mouth, he ﷺ did not tolerate that his grandson should eat that date. As he ﷺ devised to train his grandson even on such small matters he got the date out of Hazrat Hasan's mouth saying that "we do not eat charity money."

The limit of showing affection to children

There is a hint in this Hadith that the training of children in religion and morality begins from small things. This frames his mental trend and shapes his life. This is, as we have seen a *Sunnah* of the Holy Prophet ﷺ. It is seen that a strange trend has sprung up among parents of not stopping children from doing something wrong. In the past parents did love their children, but in so loving they used their wisdom and discretion. To day it has become a fashion not to interfere with the children, however foolishly or arrogantly they may be behaving. Parents think that being innocent and of tender age children should be allowed a free hand in all they do. This is not right. It is the responsibility of the parents to admonish their children when they are

found violating some rules of etiquette, morality or some injunctions of *Deen*. If this is not done they will grow up ill-bred, ill-tutored and disobedient and will become a curse for the parents when nothing can be done. The Hadith enjoins that we should keep a vigilant eye on small lapses and faults committed by our children and try to correct them.

An Incident that happened to the Shaikh-ul-Hadith Hazrat Maulana Zakaria رحمۃاللہ علیہ

Shaikh-ul-Hadith Hazrat Maulana Zakaria رحمۃاللہ علیہ has related an incident in his autobiography. He says:-

When I was a small child, my parents had made for me a small pillow. I had a great liking for that pillow, which I always kept with me. One day my father wanted to lie down for which he was looking for a pillow. I offered to my father that small pillow, saying: My dear father! Take my pillow. My father at once slapped me, saying: Even at this stage of your age you call this pillow to be your property. My father wanted to tell me that it was his property and not mine. I was greatly grieved at this treatment of my father. Later on I came to know the secret of my fahter's action. This incident entirely changed the direction of my mind. It is necessary for right education and useful training of children to keep a keen eye even on their small activities and movements.

An etiquette of taking food

عن ابی حفص عمر بن ابی سلمة عبد الله بن عبد الا سد ربيب رسول الله صلى الله عليه وسلم قال: كنت غلاما فى حجر رسول الله صلى الله عليه وسلم، وكانت يدى تطيش فى الصحفة، فقال لى رسول الله صلى

الله عليه وسلم: يا غلام سم الله، وكل بيمينك، وكل مما يليك، فما

زالت تلك طعمتي بعد (جامع الاصول: ٧/ ٣٨٨ رقم الحديث ٥٤٤٥)

Hazrat Abu Salmah رضی اللہ عنہ was a step son of the Holy Prophet ﷺ, He was born from Hazrat Umme Salmah رضی اللہ عنہا, a mother of the believers, by her late husband. When the Holy Prophet ﷺ married Umme Salmah, Hazrat Abu Salmah رضی اللہ عنہا also came with her to the house of the Holy Prophet ﷺ. That is why he is a step son of the Holy Prophet ﷺ. The Holy Prophet ﷺ loved him dearly and often talked to him very freely and informally. Hazrat Abu Salmah رضی اللہ عنہ has narrated: As a small child I was under the care and upbringing of the Holy Prophet ﷺ. One day while taking food my hand moved in the plate from side to side. Seeing this the Holy Prophet ﷺ said to me: Recite بسم اللہ (In the name of Allah), eat with the right hand and eat from the side of the plate which is before you. It is not right to move the hand on all sides of the plate, while eating. This demonstrates how the Holy Prophet ﷺ used to teach etiquette and good manners from small lapses and faults.

These are Islamic Rules of Etiquette

Another companion Hazrat 'Akrash bin Zoaib رضی اللہ عنہ has narrated that once he called on the Holy Prophet ﷺ When the food was served, he began to eat it from different sides of the plate. Catching hold of his hand the Holy Prophet ﷺ said: Eat the food from one side, because the food in the plate is the same. Eating it from here and there is bad etiquette and ill manner. Hazrat 'Akrash رضی اللہ عنہ then began to eat if from one side. When the meal was over a very large plate was brought full of dates of different kinds. On the basis of the past experience Hazrat 'Akrash رضی اللہ عنہ began to eat the dates from one side, while the Holy Prophet

ﷺ was eating them from different sides. Seeing him eating the dates from one side, He ﷺ again said: O ʿAkrash pick up the dates from any side you like because they are of different types and you may choose them according to your taste and choice.

In other words, the Holy prophet ﷺ has taught this rule of etiquette that if the food is of one type then the man eating should eat it from the side in front of him. If the food or the fruit is of different types, then it may be picked up from different sides according to the choice of the person partaking of the meal. See how the Holy Prophet ﷺ had his eyes on small items in teaching rules of etiquette to his companions رضی اللہ عنہم. All these are Islamic rules of etiquette which should be learnt and practised by all Muslims and should also be taught to their children and families.

"عن عمر وبن شعیب عن ابیه عن جده رضی الله عنه قال:قال رسول الله صلی الله علیه وسلم: مروا اولاد کم بالصلاة وهم ابناء سبع واضربو هم علیها وهم ابناء عشر وفرقوا بینهم فی المضاجع" (جامع الا صول: ٥/٨٧/رقم الحدیث ٣٢٤٣)

Hazrat Abdullah bin ʿUmar رضی اللہ عنہ has narrated that the Holy Prophet ﷺ said: Order your children to offer prayer when they reach the age of seven years, (even though prayer is not binding on them at this age). When they reach the age of ten years and do not offer prayer, you may beat them for that. Also separate their beds at the age of ten years.

Teaching and Training children before the age of seven years

The first order given in this Hadith is that efforts be made to introduce prayer to children, to teach and habituate

them at the age of seven years. This confirms that it is not proper to impose on children any responsibility or duty of this kind before they attain the age of seven years, as some people induce their children to fast during Ramazan before attaining this age. Hazrat Thanawi رحمة الله عليه vehemently opposed this practice, because this could not be right when Almighty Allah Himself does not advise us to impose prayer on children before the age of seven years. That is why it has been suggested not to bring to the mosque children below the age of seven years. This is however, allowed only occasionally to make children acquainted with the mosque gradually, on the condition that they do not pollute the mosque with urine or filth. It is not right to burden the child in any way before attaining the age of seven years.

Let them learn at home

Our elders have advised that it is also not proper to burden the child even with school education before the age of seven years. You may, however, introduce light teaching to him before this age through play things and toys, instead of making him a regular school-going boy. Nowadays it has become a custom that no sooner does the child attain the age of three years than the parents begin to arrange for admission into some school. This is not at all right. After the child has attained the age of three year, teach him only basic things at home. Let him learn the names of Allah and His Prophet ﷺ the Kalimah and some other basic lessons in *Deen*. Give the child these easy lessons at home without making him a regular school-going child.

Qari Fath Muhammad Sahib رحمة الله عليه

May Allah elevate the rank of our saintly Maulana Qari Fath Muhammad Sahib رحمة الله عليه. He was a living

miracle of the Holy Qur'an. He devoted all his life to the study and teaching of Qur'an. As occurs in a supplication in a Hadith, Qur'an had become his life-blood and his soul was saturated with the light of its verses.

Qari Sahib was a very stritct teacher of the Qur'an, yet he asserted with force that it was not right to throw on the weak shoulders of the child the burden of learning before he attained the age of seven years. Such a burden he said, would retard the child's natural growth and development. He supported this opinion with the Holy Prophet's ﷺ Hadith in which the age of seven years has been recommended for children to learn and offer prayers.

The burden of learning should be thrown on the child's shoulders gradually when he attains the age of seven years. The Holy Prophet ﷺ has allowed that if the child does not pray he may be beaten, only after he has attained the age of ten years.

The limit to which bodily punishment may be inflicted on children

It should also be borne in mind that it is lawful for teachers or parents to beat children only when the beating does not leave any mark on the body nor causes injury. The way in vogue today of beating children recklessly is unlawful. It is a grievous sin to beat children so severely as to cause bleeding and injuries. In the opinion of Hazrat Thanawi رحمة الله عليه, this is an unpardonable sin, as the victim, being a minor cannot himself pardon it. It is, therefore, not understood how to be saved from the punishment of this sin. So dangerous is this sin! Beating is allowed only in unavoidable situations but that is also mild beating which should not leave any mark on the body nor cause injury.

The way how children should be beaten

Hakimul-Ummat Hazrat Maulana Thanawi رحمة الله عليه has suggested a unique prescription for this, which is worth remembering. He has suggested that if it ever becomes unavoidable to beat the child, do not resort to beating while you are in a state of anger. When the anger has disappeared, then beat the child under pretended anger. In beating the child in a state of genuine anger one may exceed the limit and cause irreparable loss to the child. Hazrat Thanawi رحمة الله عليه has stated that he acted upon this method the whole of his life. Remember that anger is a passion in which there is always the danger of exceeding limits.

How to train children

For this purpose Hazrat Thanawi رحمة الله عليه used to mention a principle, which is not of general application, yet it is workable in the majority of cases. He has suggested that it is not right to punish a person while he is doing some wrong. The wrongdoer may be advised, scolded or punished later on. It is also not right to raise objections to a person's conduct frequently. It is better to call him only once and point out to him his failings in detail. Then if it is necessary to punish him, punish him only once.

Anger is a passion which overpowers man and under the spell of anger man is most likely to exceed the limit. In short, when necessary one may resort to beating within the allowed and reasonable limits. Today people follow the extremes. Either they exceed the limits in beating or leave the child un-checked and free to do what he likes. We should follow the golden mean which is the way of the Holy Prophet ﷺ.

Everyone of you is a Guardian

In the end the same Hadith has been cited as was cited earleir.

وعن ابن عمر رضى الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: كلكم راع وكلكم مسئول عن رعيته الامام راع ومسئول عن رعيته والرجل راع فى اهله ومسئول عن رعيته والمرأة راعية فى بيت زوجها ومسئولة عن رعيتها، والخادم راع فى مال سيده ومسئول عن رعيته فكلكم راع ومسئول عن رعيته (جامع الا صول: ٤/٥٠ رقم الحديث٢٠٢٨)

It is narrated from Hazrat Abdullah bin ʻUmar رضی الله عنه that he heard the Holy Prophet ﷺ saying: Everyone of you is a Shephard (Guardian) and he will be questioned on the Day of Judgment about his charge and responsibility. The Ruler is responsible for his subjects and he will be questioned about them on the Day of Judgment as to how he dealt with them, trained them, and discharged their rights. Man is a guardian over his children and family. He will be questioned about how he discharged his responsibility towards them with regard to their upkeep and rights. The wife is in charge of her husband's house. On the Day of Judgment she will be questioned as to how she discharged her responsibility about the things entrusted to her charge. The servant is a guardian of his master's properties which are a trust and he will be questioned on the Day of Judgment how he dishcarged this trust.

In short, everyone of you is a guardian in one way or another. He will be questioned about his charge and responsibility on the Day of Judgment.

Take care of your subordinates

The intention to cite this Hadith is to tell that the responsibility is not confined only to parents and their

sons. In fact in all walks of life there is a master or incharge with his servants or subordinates. For example, within the boundary of the house a man's subordinates are his children and wife. In an office the officer has his subordinates. A shopkeeper has a few helpers under him. A factory-owner has a number of workers working under him. All these masters, owners or officers are responsible to guide their subordinates or employees on to the right path of *Deen*. None of them should think that he is responsible to reform only himself and has nothing to do with his subordinates. They should all bear in mind that they are in a better position to teach *Deen* to their subordinates and make them follow its principles and injunctions. If these subordinates and employees are indifferent to *Deen* the blame lies on their masters and employers. These responsible persons should, feel and discharge their responsibility which they owe to their subordinates in the matter of *Deen*.

Spare only Ten minutes

There is no doubt that life has become very busy nowadays and everyone is hard pressed for spare time. Notwithstanding it is possible for everyone to spare five to ten minutes every day to teach *Deen* to his subordinates. For example, he may read to his subordinates from a book some injunctions relating to *Deen* for a few minutes at an appointed time. He may read the translation of a verse or a Hadith. By so doing he will be acting upon the Hadith cited above. May Almighty Allah help us all to follow the injunctions contained in the Hadith. *Aameen*.

وآخر دعوانا ان الحمد لله رب العالمين

Series: 31

SERVICE TO PARENTS A MEANS TO PARADISE

DARUL ISHAAT URDU BAZAR KARACHI

Venue : Jame' Masjid Baitul-Mukarram
after 'Asr Prayers
Gulshan-e-Iqbal,
Karachi.

SERVICE TO PARENTS A MEANS TO PARADISE

الحمدلله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه، ونعوذ بالله من شرور انفسنا ومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له واشهدان لا اله الا الله وحده لا شريك له واشهد ان سيدنا وسندنا ونبينا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلىٰ له واصحابه وبارك وسلم تسليما كثيرا

اما بعد !

فاعوذ بالله من الشيطٰن الرجيم بسم الله الرحمٰن الرحيم

وَاعْبُدُوْا اللهَ وَلاَ تُشْرِكُوْابِهٖ شَيْئًا وَّبِالْوَالِدَيْنِ اِحْسَانًاوَّبِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِذِى الْقُرْبٰى وَالْجَارِالْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيْلِ وَمَا مَلَكَتْ اَيْمَانُكُمْ (النساء:٣٦)

امنت بالله صدق الله مولانا العظيم وصدق رسوله البنى الكريم ونحن على ذٰلك من الشاهدين والشاكرين والحمد لله رب العالمين

All praise is for Allah. We praise Him and seek His help and forgiveness. We beleive in Him and rely on Him. We seek refuge with Him from the evils of our selves and the vices of our deeds. None can misguide him whom Allah guides and there is none to guide him whom He lets go astray. I bear witness that there is no God except Allah, the One. He has no partner. I also bear witness that our Master, our authority, our Prophet and our Sire, Muhammad ﷺ is His servant and His Messenger. May Allah shower mercy on him, on his household on his Companions رضی اللہ عنہم and may He bless them and salute them a great deal.

And worship Allah, Ascribe nothing as partner to Him. (Show) Kindness to Parents and to near Kindred and orphans, and the needy and the neighbour who is of in to you) and the neighbour who is not of kin and the fellow-traveller and the wayfarer and (the slaves) whom your right hands possess. (4:36)

A description of the rights of the servants of Allah

Allamah Nuwa-wee رحمۃ اللہ علیہ has opened a new chapter on the topic of kindness to and good behaviour with paretns and maintenance of close ties with blood relations. As I have already mentioned, these chapters in the book Riazus-Saliheen deal with the rights of the servants of Allah. Some rights of the servants have already been discussed about which you have heard the injunctions of the Holy Prophet ﷺ. The Allamah has quoted in this new chapter verses and Ahadith about nice

behaviour with parents and the rights of the close relatives. The first Hadith is as follows:

Which deed is the best

عن ابی عبدالرحمٰن عبد اللہ بن مسعود رضی اللہ عنہ قال سئلت النبی صلی اللہ علیہ وسلم ای العمل احب الی اللہ؟ قال اَلصَّلاۃ علی وقتہا قلت ثم اَیٌّ ؟ قال برالوالدین قلت ثم ای؟ قال الجہاد فی سبیل اللہ (صحیح بخاری، باب مواقیت الصلاۃ حدیث نمبر ٥٠٤)

It is narrated from Abdullah bin Mas'ud رضی اللہ عنہ that he asked the Holy Prophet ﷺ which act is the best of all in the sight of Allah. He ﷺ said: It is prayer at its appointed time. He رضی اللہ عنہ asked which was the next best act after prayer. He ﷺ said: Nice behaviour with the parents. He رضی اللہ عنہ asked which was the next best act after that. He ﷺ said: It is *Jihad* (Holy war) in the path of Allah.

As is quite clear, in the Hadith the best act has been declared to be prayer at its appointed time; then nice behaviour with parents and the third place has been given to *Jihad* in the path of Allah.

Desire to do good deeds

Two points need to be understood here. Firstly, many companions رضی اللہ عنہم asked the Holy Prophet ﷺ at different times the best act in the sight of Allah so that they could act upon it. They were always obsessed with the idea of the Hereafter and the way of attaining nearness to Almighty Allah and His pleasure.

Today we read in the books about "Good Deeds" and the virtues of various acts and deeds, but no sincere desire is born in our hearts to do them. On the other hand the noble companions رضی اللہ عنہم eagerly picked up even the

smallest act bearing reward of the Hereafter.

Alas! I have lost many Qeerats!

Once Hazrat Abu Hurairah رضی اللہ عنہ mentioned before Hazrat Abdullah bin 'Umar رضی اللہ عنہ a Hadith in which the Holy Prophet ﷺ was quoted as saying:

A man who joins the funeral prayer of his Muslim brother will get reward of one Qeerat. In those days Qeerat was a measure with which silver and gold were weighed. And he who accompanied the coffin will get two Qeerats. He who takes part in his burial will get three Qeerats. It occurs in another Hadith that the Qeerat of Paradise is bigger than mountain Uhud.

On hearing this Hadith from Hazrat Abu Hurairah رضی اللہ عنہ Hazrat Abdullah bin 'Umar رضی اللہ عنہ said regretfully that he had not heard that Hadith earlier, so he lost many Qeerats. It may be borne in mind that Hazrat Abdullah bin 'Umar رضی اللہ عنہ was one whose only concern was to act up to the *Sunnah* of the Holy Prophet ﷺ and he had already a great stock of good deeds in his character-roll. Even so, he regretted having missed some reward for want of knowledge of the Hadith.

Different Answers to the same Question

So we have seen how the Noble companions رضی اللہ عنہم frequently used to ask the Holy Prophet aout the best deeds to do for reward in the Hereafter. We also see that the Holy Prophet ﷺ gave different answers to different companions رضی اللہ عنہم to the same question. For instance, the Holy Prophet ﷺ replied to one companion رضی اللہ عنہ that the best act is to offer prayer at its appointed time; to another that the best act is to remember Allah with the tongue at all times; still to a third companion رضی اللہ عنہ that the best act is to obey parents and behave nicely with them; to a fourth one, that the best act is to take part in *Jihad*. These answers appear to

contradict one another, but in fact there is no contradiction.

The Best Act for every man is different

The fact is that the best deed changes from person to person according to circumstrances. For some it is prayer, for another it is nice behaviour with parents, still for others it is *Jihad*, remembrance of Allah and the like. The Holy Prophet ﷺ knew very well about one of his ﷺ companions that he was regular in his prayers but he was negligent in the service of his parents. So He ﷺ prescribed for him as the best act the service of his parents. He ﷺ found a companion رضی اللہ عنہ slack in *Jihad* and another in remembrance of Allah, so he ﷺ prescribed for them respectively *Jihad* and remembrance of Allah as the best acts to do. All these are acts that carry great virtues and rewards, but the Holy Prohet ﷺ prescribed them as the best act differently for different persons according to the circumstances of each.

The Excellence of Prayer

While mentioning actions in order of their excellence, the Holy Prophet ﷺ has mentioned in this Hadith prayer as the best act in its appointed time. Some time a man postpones prayer through laziness until the appointed time expries and he misses the prayer. This is not proper. One must offer prayers within the prescribed time. There is a verse of the Qur'an to this effect:

فَوَيْلٌ لِّلْمُصَلِّيْنَ O الَّذِيْنَ هُمْ عَنْ صَلاَتِهِمْ سَاهُوْنَ (الماعون:٤،٥)

Woe to those worshippers who are heedless of their prayer. (107: 4-5)

There is also a Hadith of the Holy Prophet ﷺ:

الذی تفوته صلاة العصر كانما وتر اهله وماله

This means that:

one who misses his *'Asr* (late after-noon) prayer is like one the whole of whose family and all his wealth has been plundered.

To delay praying till the prayer is missed is a very serious matter.One should therefore, be cautious of prayer as well as of its appointed time.

The Excellence of *Jihad*

In this Hadith service to parents has been declared as the best action, and *Jihad* in the path of Allah has been declared as the third best act. This means that service to parents and nice behaviour with them have been given preference over *Jihad*. You know that *Jihad* is a very high form of service and it occurs in a Hadith that if a man takes part in *Jihad* in the path of Allah and is martyred, Almighty Allah will take him from this world to the other world purified from all sins as if he was bron from his mother's womb the moment he was martyred.(Sahih Bukhari Hadith No: 2662)

It occurs in a Hadith that after death when a man observers his nearness to Allah and the pleasures of Paradise, he will never desire to return to the world, because the reality of the world will be disclosed before his eyes at that time, He will realize how mean worthless, filthy and hateful the world is in comparison with Paradise which he has been awarded. The martyr will however, desire to be sent to world again to take part in *Jihad* and be martyred again and again. That is why the Holy Prophet ﷺ had himself desired to take part in *Jihad* in the path of Allah, be martyred then again be sent to the world to take part in *Jihad* and be martyred again and again. After having entered Paradise none, but a martyr, will desire to be sent back to the world. So excellent is the rank of *Jihad* among acts of

devotion!(Sahih Bukhari ..... Hadith No: 2644)

The Rights of Parents

Notwithstanding all this, obedience to parents with nice behaviour with them has been accorded preference to *Jihad*. The jurists have said that rights of parents are foremost of all the rights of the servants of Allah. No right is more esteemable in this world than the rights of the parents. As Allah has made parents a cause of man's coming into existence. He has granted them more rights than any other class of relatives. According to a Hadith:

If a man casts a loving glance at his parents, Allah will grant him reward equal to that for a *Hajj* and *Umrah*. So high in the sight of Allah is the reward for nice behaviour with the parents!

Selfless Love

You must remember that all relations acquaintances, love and affection that exist in this world among men are based on some motives. It is difficult to find in this world selfless love. An exception to this is parents' love for their children. The parents have no interest of thier own involved in thier love for their children. The love between husband and wife, friends and brothers, etc., has some interest involved in it. As mentioned above, the love of parents for their children is selfless and free from the traces of any interest. They are prepared even to sacrifice their lives for the prosperity and welfare of their children. That is why Almighty Allah has placed the rights of parents above all other rights of servants.

Kindness and service to Parents

It occurs in a Hadith that a Noble companion رضی اللہ عنہ called on the Holy Prophet ﷺ and expressed his keen desire to take part in *Jihad* in the path of Allah, in order to please Allah and attract His favour and reward. The Holy Prophet ﷺ asked him: Do you want to take part in *Jihad* only for this purpose? The companion رضی اللہ عنہ replied in the affirmative. The Holy Prophet ﷺ asked the companion رضی اللہ عنہ if his parents were alive. To this question also he replied in the affirmative. The Holy Prophet ﷺ said to him رضی اللہ عنہ. Go and serve them. The reward which will accrue to you by serving your parents will not accrue to you even from your participation in *Jihad*. The following words occur in a narrative which places service to parents above *Jihad*.

فَفِيْهِمَا فجَاهِد

So go and serve them (the parents). This is *Jihad* (Sahih Bukhari, Ch. 136, Hadith No: 2842)

It is not *Deen* (faith) to satisfy one's fancy

Our Dr. Abdul Hai Sahib رحمۃ اللہ علیہ often said that it is not *Deen* to satisfy one's fancy - a point which is worth remembering for ever. *Deen* is the name of obeying Allah and His Prophet ﷺ. Look for their commands and carry them out. For example some likes always to stand for prayer in the first row, some desires to take part in *Jihad* and still there is one who desires to go for the *Tabligh* (preaching) of *Deen*. All these are practices of *Deen* and carry reward, yet one must try to find out the demand of the time. For example, your parents are seriously ill and hardly able to move and you are anxious to join the prayer in the mosque in the first row. At such a time Allah and

His Prophet ﷺ demand that you should forget joining prayer in the first row but serve your ailing parents and behave nicely with them and offer your prayer in the house alone. If in such a critical time you insist upon going to the mosque to join the first row, this is not *Deen*; this is an act of satisfying your fancy.

This injunction applies when the mosque is far away, but if it is quite near the house and the parents are in a state that they will not feel the absence of their son for a short time or there is in the house another man to look after the parents, it is better to go to the mosque to join the congregation.

This is not *Deen* (Faith)

Hazrat Maulana Masihullah Khan Sahib رحمة الله عليه, an elderly divine of ours has illustrated this by an example. Suppose a man is all alone with his wife in a deserted place and there is none other than this couple and the mosque is at a considerable distance from the place. If the man insists on going to the mosque to join the congregation in the first row leaving behind his wife in the deserted place all alone, then this is not *Deen*. It is the demand of *Deen* to ignore the fancy of repairing to the mosque for joining the first row and instead pray alone at the place where he and his wife are staying. If one does otherwise, one is satisfying one's own fancy in preference to the commands of Allah and his Prophet ﷺ, and this indeed is not *Deen*.

Take another example. Your parents are sick at home and are badly in need of your service and you want to go out for *Tabligh* (preaching), leaving your parents in this condition. Although *Tabligh* is a very important part of *Deen*, yet in such a situation service to your ailing parents has a preference over *Tabligh*. To ignore this preference and

go out for *Tabligh* is no *Deen*; it is only an act of satisfying your fancy.

You have just read this Hadith that a Noble companion رضی اللہ عنہ called upon the Holy Prophet ﷺ and expressed his desire to take part in *Jihad*, but the Holy Prophet ﷺ commanded him to remain at home to serve and look after his parents.

Hazrat Owais Qarni رضی اللہ عنہ

Hazrat Owais Qarni رضی اللہ عنہ lived during the time of the Holy Prophet ﷺ. He was a believer and had a burning desire to call on the Holy Prophet ﷺ and earn an honour equal to which there could be no honour on the surface of the earth. He asked the Prophet ﷺ for permission to visit him ﷺ inspite of his weak and ailing mother, who required her son's help and service. The Holy Prophet ﷺ forbade Hazrat Owais Qarni رضی اللہ عنہ to visit him ﷺ and advised him to serve and look after his ailing mother.(Sahih Muslim ...... Hadith No: 2542)

Just imagine, how anxious a believer was to pay a visit to the Holy Prophet ﷺ while he ﷺ was yet living! Also imagine the burning desire of Muslims in our times to visit Holy Prophet's Mausoleum and Madinah Munaw-warah and to visit it again and again at all costs. Also imagine the emotions of Hazrat Owais Qarni that he suppressed his desire to see the Holy Prophet ﷺ during his ﷺ life in compliance with the latter's command to serve and look after his ailing mother. Thereby he also abandoned the great honour of being a "companion" - an honour far above that of the greatest of the saints and divines.

The status of being a companion (Sahabi)

Hazrat Abdullah bin Mubarak رحمة الله عليه, a renowned jurist and Muhaddis was a follower *Taabi'ee*. Once a man put to him a queer question. The question was: Who is the better of the two, Hazrat Mu'awiyah رضی الله عنه or Hazrat 'Umar bin Abdul Aziz رضی الله عنه? For putting this question, on one side, the questioner selected Hazrat Mu'awiyah رضی الله عنه about whose status as a companion, the people have woven many stories on account of the battle between him and Hazrat Ali رضی الله عنه. On the other hand he selected for his question Hazrat 'Umar bin Abdul Aziz رضی الله عنه who is called the second 'Umar in the matter of justice, fairplay and piety, etc. He is regarded as a Mujaddid of the second century, Hijri. Hazrat Abdullah bin Mubarak رحمة الله عليه replied this queer question saying:

The dust which entred the nostrils of the horse of Hazrat Mu'awiyah رضی الله عنه, while he was taking part in *Jihad* with the Holy Prophet ﷺ is better than one thousand 'Umars bin Abdul Aziz. The status which Allah had granted Hazrat Mu'awiyah رضی الله عنه on account of being a companion of the Holy Prophet ﷺ cannot be attained even by the greates of saints, despite their best devotion, piety and righteousness practised during their whole lifetime. (Al-Bidayah wan-nihayah, Vol-I, P-139)

Continue serving and looking after your mother

The Holy Prophet ﷺ asked Hazrat Owais Qarni رضی الله عنه to serve and look after his mother, and it was not at all necessary for him to visit him ﷺ or attain the status of companionship. If there had been a person unable to assess the need of the time he would have advised attainment of "companionship", as it could not be attained after the demise of the Holy Prophet ﷺ. No matter if the

mother was ailing; after all a man has to leave his house for one or another business. The matter with Hazrat Owais Qarni رضی اللہ عنہ was quite different. His desire was to obey the injunctions of Allah and His Prophet ﷺ and not to the satisfaction of his own fancy. Hazrat Owais Qarni رضی اللہ عنہ therefore, could not become a companion (Sahabi) by paying a personal visit to the Holy Prophet ﷺ.

The reward for mother's service

Now see how Allah compensated Hazrat Owais Qarni رضی اللہ عنہ on his devoted service to his mother! The Holy Prophet ﷺ once said to Hazrat 'Umar رضی اللہ عنہ: O 'Umar! At sometime a man will come to Madinah from Qarn in Yemen, who will have such and such distinctive features. When you find this man, get him to pray for you, because Almighty Allah will accept his prayer.

It occurs in narratives that whenever a caravan came to Madinah from Yemen, Hazrat 'Umar رضی اللہ عنہ would ask them about Hazrat Owais Qarni. At last a caravan came and Hazrat 'Umar رضی اللہ عنہ was told that Hazrat Owais Qarni was among the Carvan. Hazrat 'Umar رضی اللہ عنہ recognised him by the features which the Holy Prophet ﷺ had described to him رضی اللہ عنہ. Hazrat 'Umar رضی اللہ عنہ met him, saluted him and requested him to pray for him رضی اللہ عنہ. Hazrat Owais Qarni رضی اللہ عنہ asked Hazrat 'Umar رضی اللہ عنہ why the latter had visited him and asked him for praying. Hazrat 'Umar رضی اللہ عنہ told Hazrat Owais Qarni رضی اللہ عنہ the entire background. Hearing that Hazrat Owais Qarni رضی اللہ عنہ was moved to tears on the Prophet's remarks about him رضی اللہ عنہ.

Look! A high-ranking companion like Hazrat 'Umar رضی اللہ عنہ is being asked to seek prayers from Hazrat Owais Qarni رضی اللہ عنہ. Hazrat Qarni رضی اللہ عنہ attained this unique position by obeying the Holy Prophet ﷺ and serving his

old ailing mother, as he رضی اللہ عنہ was advised by the Holy Prophet ﷺ. (Sahih Muslim .... Hadith No: 2542)

Devotion of the Noble Companions رضی اللہ عنہم

There is not a single companion who was not devoted whole-heartedly to the Holy Prophet ﷺ. If a companion could be able to prolong the life of someone by a few minutes by sacrificing his own life, then the entire population of the noble companions would not have hesitated to sacrifice their lives to add a few breaths to the sacred life of the Holy Prophet ﷺ. They were so sincerely loyal to the Holy Prophet ﷺ that they did not like that the shining face of him ﷺ went out of their sights at any time even during a raging battle. During the battle of Uhud, the Holy Prophet ﷺ had presented a sword to Hazrat Dujanah with his own blessed hands. So armed, when he advanced to fight the enemies, he saw that volleys of arrows were being shot at the Holy Prophet ﷺ. Turning his back at the showering arrows, Hazrat Dujanah رضی اللہ عنہ kept his face towards the Holy Prophet ﷺ. Thus to save the Holy Prophet ﷺ he received all the arrows at his back. He adopted this strategy so that he may not commit the disrespect of turning his back towards the Holy Prophet ﷺ and lose his ﷺ enlighting sight. Now see how the Noble Companions maintained the honour and dignity of the Holy Prophet ﷺ even during the heat of battles.

These companions who did not like to be away from the Holy Prophet ﷺ even for a short time complied with his command to leave his august companionship in Madinah to go to Syria, Yemen, Egypt, etc., to preach his *Deen*.

Our Dr. Abdul Hai Sahib رحمۃ اللہ علیہ used to tell a very important point that Deen is the name of understanding

and acting according to the demands of the times. One should be wide awake to grasp the need of the times and act accordingly.

Thus if the demand of the time is to serve and look after the parents, both *Jihad* and *Tabligh* lose for the time being their importance and preference. Even prayer in congregation loses its urgency in such a situation, although each of these items of devotion has its importance and excellence in its normal time and situation. The demands of the times should, therefore, be kept in view and fulfilled in all situations.

The importance of service to parents

Almighty Allah and His Prophet ﷺ have enjoined upon service to parents, saying that it has preference over all forms of worship. The Qur'an contains many verses about the excellence and importance of kindness and service to parents. It has been mentioned in one of these verses:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا (العنكبوت: ٨)

> It means: We have enjoined upon man kindness to parents. (29:8)
>
> In another verse it has been said:

وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّا اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًا (الاسراء: ٢٣)

> That is: Your Lord has decreed that you should worship none but Him and (you should show) kindness to parents. (17 : 23)

Note how in this verse Allah has combined kindness to parents with *Tauheed*. (The "Oneness" of Allah). It is as if the most pressing obligation after Tauheed is kindness to and nice behaviour with parents.

When the parents have grown old

Thereafter how beautifully Almighty Allah has enjoined:

اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَـا اَوْ كِلٰهُمَا فَلاَ تَقُلْ لَّهُمَـآ اُفٍّ ......

(الاسراء: ٢٣)

This means:

If one of them or btoh of them attain old age with you, do not say "Fie" to them, nor repulse them, but speak to them a gracious word. (17: 23)

When the parents attain old age they sometime become irritated and utter irrelevant and improper words. Even in such sitautions their sons/daughters have been advised to put up with the words of their parents with patience and never to scold them in any circumstances, but show to them due regard and respect. Next it has been said:

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّـيٰـنِي صَغِـيْرًا (الاسراء: ٢٤)

This means:

And lower to them the wing of submission and humbleness out of mercy to both of them and say: My Lord! Have mercy on them both, as they cared for me and brought me up when I was a little child. (17: 24)

It has been specially emphasized that if on account of old age they show irritation in their speech and behaviour with you, do not take it ill and be patient with them.

An instructive Event

I once read a story that has a moral in it, though it is not quite sure whether it is true or false. The story runs thus:

An old man was sitting in the courtyard of his house

along with his son who had received high education. Suddenly a crow perched on a wall of the house. The father asked the son: What is this? The son replied: It is a crow. After a little while the father again asked the son: What is this: The son said: It is a crow. After a few minutes the father asked his son the third time: What is this? The son said: Father, I have just now told you that this is a crow. After a little while the old father again asked his son the fourth time; what is this? At this time some expression of irritation was felt in the son's tone when he said to his father with a rebuff. Father! It is a crow, a crow. A little after the father again asked his son; what is this? This time the son replied to his father with a vein of temper. Father: You are always repeating the same question, although I have told you so many times that it is a crow. Are you not able to understand this? A little later the father went to his room and came back with an old diary. Opening a page of the diary he asked his son to read that. When the son read it the following words were written in the diary:

Today my little son was sitting with me in the courtyard, when a crow came there. My son asked me twenty-five times what it was and I told him twenty-five times that it was a crow and I did not at all feel irritated. I rather felt affection for the innocent child.

The father then told the son the difference saying: between a father and a son's attitude, while a little child he asked me this question twenty-five times and and I felt no irritation in replying to the question twenty-five times and when today I asked him the same question only five times, he felt irritated and annoyed.

Kindness to, and nice behaviour with parents

Any way, Almighty Allah wants you to note that in old age parents become somewhat irritable. At this stage they may utter words which may be unpleasant. You must endure these words from your parents patiently as they endured more undesirable and annyoing words from you when you were little children. This is so important that even about infidel parents Allah has said in His Book.

وَاِنْ جٰهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِىْ مَالَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا وَ
صَاحِبْهُمَا فِى الدُّنْيَا مَعْرُوْفًا ز (لقمان:١٥)

This means:

If they (your parents) compel you to commit *shirk* (polytheism) with Me, then do not obey them. Associate with them in the world with kindness. (31:15)

According to this verse Allah forbids you to obey your parents if they press you to become *Mushriks* (polytheists), yet He commands you to behave with them nicely in the life of this world, because they are your parents.

Order of things have changed now. The young boys are being so taught and trained as to disown their loyalty to parents. They are being advised that being human beings all are equal in rights and liabilities.

Such misleading ideas spring up in man's mind when he goes astray from *Deen* and the fervour of obeying. Allah and His Prophet ﷺ cools down and the thought of the Hereafter vanishes from his mind. May Almighty Allah save us from this. *Aameen.*

The curse of disobeying parents

Obeying parents is an obligatory duty. If the parents order their children to do anything, that order becomes

binding on them, just as praying is binding on a believer, provided the act ordered by parents is lawful in the *Shari'ah*. This is called حقوق الوالدين which means disobedience to parents. The learned divines have said that a man disobedient to his parents is prevented from reciting the *Kalimah* at the time of death.

An event full of moral lessons

It is written about a person that at the time of his death he was going through the throes of death. People around him were trying to make him recite the *Kalimah*, but he was unable to recite it. The people, therefore, brought a saint and asked him what to do. The saint advised that if the man's mother or father was alive they should seek her/his pardon for him. One of the parents, it seems is displeased with the man because of his disobedience. This has brought this curse on him. The *Kalimah* would not run on his tongue, unless his parents pardon him. Look, how serious and dangerous it is to disobey and displease parents! At every step the Holy Prophet ﷺ has laid stress on according nice behaviour with parents and has advised his noble companions رضی اللہ عنہم accordingly.

Parents' permission for receiving education

Among the students who come to seek admission to our Darul-Uloom for receiving religious education are some who do this witout the permission of their parents. When questioned on this point they say that their parents do not give them permission to receive this education. I tell such students that to become a Molvi is not compulsory but to obey parents is an obligatory duty (*Farz*). As explained earlier, it is not necessary to obey parents if they stop their children from some obligatory duties, like Prayer, Fasting, etc. As regards education to

become a Movli or the like, parents' permission is necessary, because it is neither compulsory nor obligatory to become a *Molvi*. If one insists on following one's own choice by disobeying the parents,it is not *Deen*; it is the satisfaction of one's fancy. May Allah help us understand this truth. *Aameen*.

An easy way to win Paradise

Bear in mind well that the parents are a great blessing as long as they are alive. The Holy Prophet ﷺ has said in a Hadith that to cast a loving glance on parents is equal in reward to a *Hajj* and *'Umrah*. In another Hadith he ﷺ has said: Condemned be he who gets his paretns in their old age but fails to have his sins pardoned by them. If parents are old and living with you it is very easy for you to win Paradise. Just serve them with obedience and kindness. If they are pleased with, and pray for you, your Hereafter will be ameliorated. So, as long as parents are alive win their hearts with service and obedience and value them, so that you may not have to regret your negligence towards them when they are no more in this world.

How to compensate for negligence towards parents after their death

It is not uncommon that after the death of their parents their sons/daughters feel remorse for their disobedience to, and misbehaviour with their paents. They realize from the corps of their hearts the blessings and rewards they lost on account of their indeference to their parents while they were living with them. Allah has however, kept open two ways out for such unfortunate sons/daughters. Firstly, they should transmit to the souls

of their parents reward earned through charity, optional prayers, and recitation of the Holy Qur'an etc. Secondly, they should behave with kindness and sympathy with the friends, relatives and acquaintances of their paretns. Almighty Allah is so merciful that by such posthumous remorse and good deeds He makes good the negligence committed by the sons/daughters towards their parents while they were living.

The mother has three rights as against the father who has only one right

عن ابی هريرة رضی الله عنه قال جاء رجل الی رسول الله صلی الله عليه وسلم فقال يا رسول الله من احق الناس بحسن صحبتی؟ قال امك قال ثم من؟ قال امك قال ثم من؟ قال امك قال ثم من؟ قال ابوك (جامع الاصول، جلد ۱، ص۳۹۷)

Hazrat Abu Hurairah رضی الله عنه has narrated that a man called on the Holy Prophet ﷺ and asked: O Prophet of Allah who in the entire world is more deserving of my kindness and nice behaviour? The Holy Prophet ﷺ said:Your mother. He again put the same questin and the Prophet ﷺ gave the same reply. He put the same question the third time and the Holy Prophet ﷺ gave the same reply, saying: Your mother. When the man put the same question the fourth time, the Holy Prophet ﷺ replied saying: your father.

Thus, we see that in this Hadith the Holy Prophet ﷺ referred to the mother three times and to the father only once. The learned divines have concluded that the mother's rights are three-fold of the rights of the father.

This is because the father does not endure even one-fourth of the distress and torture which the mother endures in giving birth to, and bringing up, the child.

Due respect to father and devoted service to mother

The learned divines have advised that if one has to give a gift or present to one's parents, the mother deserves a greater share of it. They have also differentiated between respect and devoted service. In the matter of respect the father has preference over the mohter, but in the matter of kindness and devoted service, the mother has preference over the father which is estimated at the ratio of three to one for mother and father.

Almighty Allah has, in His wisdom, made it a natural tendency that the children are more informal and free with the mother. There are many things which a son can tell his mother freely without any hesitation but he cannot tell the same to his father. The Islamic *Shari'ah* has kept this natural tendency in view. Hafiz Ibn Hajar رحمة الله عليه has mentioned in the Fathul-Bari, the principle stated by the divines that sons/daughters should accord more respect to their fathers, but more kindness and service to their mothers. This principle reconciles the varying versions of the Ahadith to one another.

The result and reward of service to mothers

Kindness shown and service rendered to a mother are virutes which elevate a man to unknown heights of excellence and honour as we have seen in the case of Hazrat Owais Qarni رضى الله عنه. The same achievements have been stated in books by the learned divines. It is stated about Imam Ghazali رحمة الله عليه that he could not devote

himself to learning and education for a long time on account of his devotion and service to his mother. When he was relieved of his service to his mother, Allah granted him a very high position in the field of learning, piety and knowledge. One should, therefore, avail oneself of this great virtue.

So go and do good to them

وعن عبد الله بن عمرو بن العاص رضی الله عنهما قال اقبل رجل الی نبی الله صلی الله علیه وسلم فقال ابایعك علی الهجرة والجهاد ابتغی الاجر من الله تعالی فقال هل من والدیك احد حی قال بل كلا هما قال فتبتغی الاجر من الله تعالی؟ قال نعم قال فارجع الی والدیك فاحسن صحبتهما (مسند احمد: ج ٥ ص ٣٦٨)

This is narrated by Hazrat Abdullah bin Amr bin Al-'as رضی الله عنهما who said: One day a man called on the Holy Prophet ﷺ and siad: O Prophet of Allah! I have come to you to swear allegiance on two points. The first is *Hijrat* (migration) and the second is *Jihad* for the sake of reward. (That is I want to leave my home and migrate to Madinah and take part with you in *Jihad*). The Holy Prophet ﷺ asked him if any of his parents was alive: He replied: Yes, both of them are alive. The Holy Prophet ﷺ said to him: Do you really desire return and reward? He replied in the affirmative. The Holy Prophet ﷺ then said: Instead of taking part with me in *Jihad*, go back to your parents and do good to them.

Go and make your parents laugh

Just see how in this Hadith the Holy Prophet ﷺ has advised to sacrifice the excellence and virtue of *Jihad* with him ﷺ for doing good and being kind to parents, and sent the man back. It occurs in a narrative that once the Muslims were preparing for *Jihad*. A man called on the Holy Prophet ﷺ and offered to take part in the *Jihad*, adding that he was so fond of *Jihad* that he left his parents weeping, because of his separation. The Holy Prophet ﷺ said to him.

ارجع فاضحكهما كما ابكيتهما (مسند احمد: ج ۲ ص ۲۰٤)

That is:

go back to them to pelase them and make them laugh as you left them sad and weeping. You are not allowed to take part with me in *Jihad*.

Deen (Faith) is the name of abiding by limits

Our Dr. Abdul Hai Sahib رحمة الله عليه used to say that *Deen* is the name of abiding by and maintaining the prescribed limits. It is no *Deen* to rush to *Jihad* on hearing its reward and virtue, leaving behind all other demands of *Deen*. In the matter of *Deen* actions have to be taken with due regard to the injunctions of Allah and His Prophet ﷺ. My father, Mufti Muhammad Shafi Sahib رحمة الله عليه used to say that nowadays the people have become one sided. They doggedly pursue only one aspect of a matter, ignoring all other aspects, like a single-bridled horse that can go only in one direction. When they come to knew the virtue of some act they run after it, leaving behind all other acts that are more pressing and compulsory. This is transgressing the prescribed limits.

Company of Godly men

This virute of abiding by and protecting the limits is not generally attainable, unless one finds the company of some Godly man. I have said and you have heard something about this virtue and you may read lessons about it in books. However, it is not possible without the company of an accomplished Shaikh to know what one should prefer and what one should ignore and on what occasions. Without the company of a Shaikh man remains entangled in excesses and shortages. It is he who can diagnose and prescribe for you the right path to follow.

When men came to Hazrat Maulana Ashraft Ali Thanwi Sahib رحمة الله عليه for spiritual reform, he would ask most of them to give up their *wazaif* (daily round of incantations) and engage them in other actions. He knew very well that if they followed their usual incantations (*Wazaif*) they would not maintain the limits.

Shari'at, *Sunnah* and *Tariqat*

Dr. Abdul Hai Sahibr رحمة الله عليه used to say that "rights" fall largely within the definition of *Shari'ah*. In other words, *Shari'ah* is the name of "rights" - the rights of Allah and of His servants. The "limits" are all *Sunnah*, i.e, it is the *Sunnah* from which we know the prescribed limits of each "rights". The protection and maintenance of the limits are in them entirely. "*Tariqat*" which is also called "*Tasawwuf*" and "*Sulook*". The limits which are proved by the *Sunnah* ae maintained by "*Tasawwuf*" and "*sulook.*" In short, the "rights" come within the "*Shari'ah*", the limits, within the *Sunnah* and the maintenance and protection of the rights within the *Tariqat*. If these three degrees are attained nothing more is needed. However, generally these degrees are not attained unless man strives

hard under the guidance and supervision of a divine Sheikh:

There is a Persian Couplet which means: give up speech and argumentation and become a man of spiritual ecstasy. Let yourself be humbled before an accomplished Shaikh for spiritual uplift.

This aim cannot be achieved, unless a man submits himself with due humiliation to the attention and training of a genuine Shaikh. Without this he will be drifting this direction and that direction and will be caught between extremes instead of following the golden mean. It is the Shaikh who will teach his disciples the demands of the times. May Allah help us all to follow the right course. *Aameen*!

وآخر دعوانا ان الحمد لله رب العلمين

Series: 32

BACKBITING A GRIEVOUS SIN OF THE TONGUE

DARUL ISHAAT URDU BAZAR KARACHI

BACKBITING
A GRIEVOUS SIN OF THE TONGUE

الحمدلله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهد ان لااله الاالله وحده لا شريك له ونشهد ان سيدنا وسندنا ونبينا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا

اما بعد

فاعوذ بالله من الشيطٰن الرجيم بسم الله الرحمٰن الرحيم

وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ؕ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ؕ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ (سورة الحجرات ١٢)

امنت بالله صدق الله مولانا العظيم وصدق رسوله النبى الكريم ونحن على ذلك من الشاهدين والشاكرين والحمد لله رب العالمين

All praise is for Allah. We praise Him and

seek His help and forgiveness. We beleive in Him and rely on Him. We seek refuge with Him from the evils of our selves and the vices of our deeds. None can misguide him whom Allah guides and there is none to guide him whom He lets go astray. I bear witness that there is no God except Allah, the One. He has no partner. I also bear witness that our Master, our Authority, our Prophet and our Sire, Muhammad ﷺ is His servant and His Messenger. May Allah shower mercy on him, on his household on his Companions and may He bless them and salute them a great deal.

And do not spy, nor backbite one another. Would one of you love to eat the flesh of his dead brother which you would abhor (to eat)? And fear Allah. Allah is surely Relenting, Merciful. (49: 12)

Backbiting is a heinous sin

Imam Nuwa-wee رحمة الله عليه is beginning to deal with those sins which are committed by the tongue. First of all he has taken up that sin which has become very common among the people. That is the sin of "Backbiting". This is a calamity which has pervaded our assemblies and our society. No gathering, nor any dialogue is free from it. The Holy Prophet ﷺ has warned us of very severe punishment for it and Allah has used very threatening words which He has not used against any other sin. Thus, He has said:

وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ط اَيُحِبُّ اَحَدُ كُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ط (سورة الحجرات ١٢)

That is:

Do not backbite one another. Would one of you love to eat the flesh of his dead brother which you would abhor (to eat)? When you will not like to eat the flesh of your dead brother, then do not backbite your brother; this is a sin equally abhorrent. (49 : 12)

Just think how many calamities of backbiting have been mentioned in this verse, viz, (1) to become a man-eater (2) the man eaten is your own brother (3) and he is not alive, but he is dead. So heinous, abhorrent and dangerous is the sin of backbiting.

Definition of "Backbiting"

"Backbiting means speaking ill of a man in his absence, irrespective of that the ill spoken of is found or not found in the man concerned. It is backbiting to speak of an ill in the absence of the person even though he may be actually involved in that ill. It occurs in a Hadith that a companion رضی الله عنه begged the Holy Prophet ﷺ to define 'Backbiting'. He ﷺ replied saying:

ذكرك اخاك بما يكره

To tell something about your brother in his absence which he would dislike to hear.

That companion again asked:

ان كان في اخي مااقول

Even if what I say about my brother is found in him? The Holy Prophet ﷺ explained to the companion رضی الله عنه that if the evil or defect is presnent in the person concerned, it is "Backbiting". If the evil or defect is not found in him and it is being falsely attributed to him, it is not "Backbiting", but it is slander which is a double sin.

(Abu Dawood Book of Adab, Ch. on Backbiting, Hadith No: 4874)

Now turn a glance at our assemblies, gatherings and parties; how common this heinous sin has become and is being committed day and night! May Allah protect us all from this. *Aameen.*

In order to justify this sin some people say: I am not backbiting him; I can say this on his face. According to them if they can speak ill on the face of a person then it is not "Backbiting" if they are speaking the same ill in the absence of the person conerned. Bear in mind that it is "Backbiting", if you speak ill of a person in his absence which the man would dislike to hear then you can speak that ill even on his face has no relevance to the issue and cannot change the definition of Backbiting given by the Holy Prophet ﷺ. "Backbiting" is also major sin.

Backbiting is a Major Sin

Backbiting is a major sin like drinking wine, committing dacoity, adultery etc. There is no difference between these sins, Backbiting and these sins are major sins and are forbidden totally. Backbiting being a violation of the rights of the servants of Allah, is more heinous than the other major sins. The sin of Backbiting cannot be pardoned, unless the person against whom this sin is committed pardons it. Other major sins are pardoned through sincere repentance, but not backbiting. All are, threfore, advised neither to commit the sin of Backbiting nor listen to it. Also try to change the topic of the talk, if Backbiting is going on in an assembly of men. If you do not succeed in changing the topic of the talk, leave the assembly at once. As already mentioned, committing the sin of "Backbiting" and listening to "Backbiting" are both unlawful and forbidden (*Haram*).

Let them tear their faces

عن انس بن مالك رضی الله تعالیٰ عنه قال قال رسول الله صلی الله علیه وسلم لما عرج بی مررت بقوم لهم اظفار من نحاس یخمشون بها وجوههم وصدورهم فقلت! من هؤلاء یاجبریل؟ قال هؤلاء الذین یأکلون لحوم الناس ویقعون فی اعراضهم (ابو داؤد، کتاب الادب، باب فی الغیبة، حدیث نمبر ٤٨٧٨)

Hazrat Anas bin Malik رضی الله عنه was a favourite servant of the Holy Prophet ﷺ who swerved him ﷺ for ten years. He رضی الله عنه has narrated that the Holy Prophet ﷺ said: In the night during Ascension in which I was taken up I passed by people who were tearing their faces with their nails. I asked Hazrat Jibrael علیه السلام to tell me who they were. He replied saying: They are people who used to eat other people's flesh and cast slur on the honour of others.

Backbiting is worse than adultery

The Holy Prophet ﷺ explained the heinousness of the sin to the companions رضی الله عنهم in various ways. We should also keep in view all those aspects, so as to implant on our hearts their vices. May Almighty Allah save us from this grievous sin. You see in this Hadith how the sinners will be tearing their faces with their own nails. There is another Hadith which is not so authentic in point of its authority but is quite plausible in point of its meaning. In this Hadith the Holy Prophet ﷺ is narrated to have said: The sin of Backbiting is more henious than the sin of adultery. The sin of adultery is pardonable when the sinner repents and expresses regret and remorse. As for the sin of "Backbiting" and slander, it cannot be pardoned unless the person who was subjected to Backbiting and slander is prepared to pardon it and that is a very difficult matter, indeed.

The Backbiter will be prevented from entering Paradise

The Holy Prophet ﷺ has said in a Hadith that those addicted to Backbiting will be people having to their credit apparently very nice deeds in the form of prayers, fasting and other forms of worship. While passing through the "*Pul-sirat*" (a bridge over Hell), those entitled to Paradise will pass through it safely and enter Paradise. Those who are condemned to Hell will be pulled down to Hell. As for the Backbiter, he will be stopped from passing through the bridge. He will be told that he cannot go ahead unless he gets his sin of Backbiting pardoned by those against whom he had committed the sin.

Backbiting is the worst form of Usury

In a Hadith the Holy Prophet ﷺ has gone to the extent of saying that Usury is a very heinous sin. In fact it is a combination of many sins. The least of these is like committing adultery with one's own mother - God-forbid! No threat of punishment is as severe as the punishment for Usury. Thereafter the Holy Prophet ﷺ said: The worst form of Usury is to slander the honour of a Muslim brother. How severe and dangerous is this threat!(Abu Dawood ..... Hadith No: 4876)

Backbiting is like eating the flesh of a dead brother

It occurs in a narrative that there were two women during the Prophet's time. They observed fast and during fasting they became busy with conversation which involved them, as is usual in the sin of Backbiting. In the meantime a companion رضی اللہ عنہ called on the Holy Prophet ﷺ and informed him, saying: Two women are fasting, but their

condition has become so hopeless that they are almost dying. Perhpas the Holy Prophet ﷺ had come to know about them through *Wahi* (revelation). He ﷺ ordered these women to be brought to him. When the women were brought to the Holy Prophet ﷺ, he saw them in a very hopeless condition. He sent for a big cup and asked one of the women to vomit into it. During vomitting it was seen that pus, blood and pieces of flesh came out from her stomach. The other woman was also asked to vomit into the cup. She also vomitted pus, blood and pieces of flesh with which the cup became full. The Holy Prophet ﷺ then said: This is the pus, blood and flesh of those your brothers and sisters which you had eaten during your fasting.

During fasting you refrained from lawful food and drink but you did not refrain from unlawful food, i.e. the blood and flesh of your Muslim brothers and sisters. As a result, these nauseating things filled your stomachs and you both reached this hopeless state. Never backbite anyone again. Here Almighty Allạh showed the curse of this heinous sin in its visible and real form.

The truth is that we have lost good sense and have bcome insensitive, so we are unable to realize the heinousness of such sins. Those who possess the right sense and the fine feelings can observe the hidden curses of these sins.

A dream full of admonition

A man named Rubʻee relates that once he went to an assembly of men and sat with them. They were having conversation with one another. During this they began to backbite someone. To avoid becoming a party to the backbiting the man, following the injunction of the *Shariʻah*, left the assembly. Thinking that backbiting

would have stopped he again went to the assembly. After a few minutes backbiting again started. This time not only did the man not leave the assembly, but he also said a few words by way of backbiting.

When the man left the assembly went home and slept during that night he saw in a dream a very black man who had brought with him some meat in a very large tray. He found that the flesh was pork. The black man asked the man to eat it. The man, being a Muslim, refused to eat pork. The black man insisted on the other man to eat that pork and began to thrust it into the man's mouth by force. In this very horrifying condition the man awoke from sleep. Shortly after this when the man was taking his meal at meal time he felt in the food the foul-smelling and a nauseating taste of pork. He felt this foul smell and disgusting taste for thirty days. By this event Allah warned the man against the curse of taking part in Backbiting. May Allah save us all from this curse.

The Darkness of eating forbidden (*Haram*) things

The fact is that on account of the worsening of the environment altogether, we have become insensitive and we do not feel that a sin is sin. Hazrat Maulana Muhammad Yaqoob Sahib Nanotawi رحمة الله عليه often related an incident with him. He said that once he ate in a feast one or two morsels from food the lawfulness and purity of which was doubtful. He felt the darkness of these morsels in his heart for many months. This had the effect of creating in him desires to commit sins.

Sins also have the effect of creating in the heart darkness which in turn, urges the sinner to commit sins after sins. This is very harmful indeed. May Allah save us from this.

The crux of the problem is that the sin of Backbiting is a very heinous and dangerous sin. This can be felt only by those whom Allah has granted the right sense to understand the reality of things.

Occasion on which Backbiting is allowed

It is necessary to understand clearly the definition of Backbiting which has already been given. It is to speak ill of a person in his absence in such a way that the man if he heard that, would dislike that, even if the ill attributed to the man is a truth. The Islamic *Shari'ah* has, however, granted an allowance to every matter, in consideration of the temparament and nature of man and his lawful needs. The *Shari'ah* has, therefore, excluded from "Backbiting" certain sins which apparently fall within the definition of "Backbiting".

To commit Backbiting to save someone from another's wickedness

Take an example. A man is doing something which is likely to harm another man. If in such a situation you inform the latter of the former's plan to save an Allah's servant from possible loss and harm, this is not "Backbiting". The Holy Prophet ﷺ has himself taught this rule. Hazrat Ayeshah رضی اللہ عنہا has narrated that once she was sitting with the Holy Prophet ﷺ and a man was seen coming to them. While the man was yet in the way, the Holy Prophet ﷺ pointed out to him and told Hazrat Ayeshah رضی اللہ عنہا:

بئس اخو العشيرة

That is:This man is the worst of his tribe.

Hearing this Hazrat Ayeshah رضی اللہ عنہا became alert,

lest that bad man should do some harm. When the man came near and sat in the assembly, the Holy Prophet ﷺ spoke to the man according to his habit polite words. When the man went away, Hazrat Ayeshah رضی اللہ عنہا said to the Holy Prophet ﷺ: O Prophet of Allah! you said that this is a bad man, but when came and sat near you, you talked to him very mildly and politely. What is the matter? The Holy Prophet ﷺ replied, saying: Look, he is the worst man of his tribe. He is wicked by his very nature. If he is not treated politely he may create confusion and corruption. That is why I talked to him politely according to my habit(Tirmizi ...... Hadith No: 1996)

The learned Ulama have explained the meaning of this Hadith in this way. The Holy Prophet ﷺ fore-warned Hazrat Ayeshah رضی اللہ عنہا that the man was wicked. This fore-warning is apparently a case of "Backbiting", because this ill comment was made in the man's absence. This apparent Backbiting is, however, lawful, because His ﷺ intention was to warn Hazrat Ayeshah رضی اللہ عنہا to beware of the wickedness of that person. It is, therefore, not Backbiting to warn someone against the wickedness of a wicked person in the latters absence.

If the life of a person is in danger

In certain situations it is compulsory to mention the wickedness of a wicked person. For example, you have come to know that a man is planning to attack and kill another person. In such a situation it becomes obligatory for you to tell the other person that an enemy is planning to kill him and his life is in grave danger, so the person in danger may take necessary measures to save himself from the murderer. So, on such occasions Backbiting is not a sin; it is lawful.

To backbite a person who commits a sin openly and above board

There is a Hadith of the Holy Prophet ﷺ which the people generally do not interpret correctly. The words of the Hadith are:

لاغيبة لِفاسق ولا مُجاهر

People interpret this Hadith to mean that if a person is committing a major sin, it is allowed to backbite him. Likewise it is allowed to backbite one who is committing "*Bid'aat*" (Innovations in *Deen*). This interpretation is not correct. The correct meaning of the Hadith is that if a man is committing sins openly and himself feels no shame in his sins, it is no sin of backbiting in talking about his sins. For example, a man drinks wine openly and he will feel no shame pinching at all if you say to anyone in his absence that he is a drunkard. So, it is not backbiting to talk to others in his absence about his drinking.

This too is included in the sin of Backbiting

If a man is drinking wine and earning money by usury openly it is not backbiting to talk about these sins in his absence. On the other hand if there is a sin which the same person commits secretly and the sin is such as does not harm others, it will be backbiting to talk about this sin to others in the absence of the sinner. This is the correct interpretation of this Hadith.

The Backbiting of a sinner and wrongdoer is not lawful

Hazrat Thanawi رحمة الله عليه has said that Hazrat Abdullah bin Umar رضی الله عنه, was pesent in an assembly. In this asembly someone began to speak ill of Hajjaj bin

Yusuf. Hazrat Abdullah bin 'Umar رضی اللہ عنہ objected to this and said that it was backbiting and warned that backbiting Hajjaj bin Yusuf had not become lawful, because he was responsible for murdering many persons. When Almighty Allah shall call to account Hajjaj bin Yusuf for the murders committed by him, He shall also call to account to man who is backbiting him. May Allah save us from this.

Thus, we should not think that as such a person is a sinner, wrongdoer or a *Bid'ati* (Innovator), so we are free to backbite him. No, we are under obligation not to backbite him.

It is not Backbiting to speak ill of a tyrant

The Islamic *Shari'ah* has allowed backbiting on another occasion. For example, a tyrant commits tyranny on you. If you mention the case of this tyranny on you to others, this is no sin and no backbiting, whether or not those to whom you are complaining against the tyrant are able to redress the wrong done to you. For example someone has stolen something from your house and you lodge a report against him with the nearest Police Station and nominate the thief in your report. This is not backbiting, even when you report against the thief to the Police in his absence, because you have been wronged and you have protested against that wrong.

If you mention this case of theft to such people as have called upon you to express sympathy with you but have no authority to help you against the thief, even then it is not backbiting.

Now see how the Islamic *Shari'ah* has taken into consideration the trends of human nature. If some wrong is done to a man and he suffers some loss, he tries to

lighten his grief by telling the details of his loss to others and consoles himself in this way. This involves no backbiting whether those who are informed of this loss have or have not any authority and say in the matter

لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْءِ مِنَ الْقَوْلِ اِلَّامَنْ ظُلِمَ (سورة نساء: ۱۴۸)

Almighty Allah does not like that men should talk about a vice (sin) freely and openly, except that a man who has been wronged has permission to tell others the wrong and excesses done to him by a wrongdoer. This is lawful and is not included in backbiting. These are, however, exceptional cases which Almigty Allah has excluded from the sin of backbiting. We are addicted in our meetings and assemblies to indulge in talks about others' faults and shortcomings as a pastime and source of recreation. This is all backbiting. We should all try to feel pity on ourselves and stop this practice by excercising check on our tongues. May Allah save us all from this curse.

Resolution and courage are needed to give up the sin of Backbiting

I have said and you have heard my discourse about Backbiting, but this is not enough to eradicate the sin. Resolution, firm decision and courage are needed to resist the temptation of backbiting. Just resolve that from today onwards no word of backbiting will God willing, escape from this tongue. If you relapse into the evil by mistake, repent for it at once. A better and more effective remedy is to crave pardon of the person whom you have backbitten. It looks difficult to do so but there are men who follow this course for fear of Allah.

The Remedy for getting rid of Backbiting

Hazrat Thanawi رحمۃ اللہ علیہ has said that some men called on him confessing that they had backbitten him and for this they begged his pardon. Maulana's reply to such men was: I shall pardon you on the condition that you tell me the point on which you had backbitten me, so that I may know what the people say behind my back.

کہتی ہے تجھے خلق خدا غائبانہ کیا

What do the people say about you in your absence?

The Maulana's motive in imposing this condition was to know the ills of which the people spoke of him,so that he would try to purify himself from those ills or defects, if they were really found in him.

If you unfortunately ever commit the sin of backbiting, the remedy is to confess the sin before the person backbitten and beg him to pardon you. The pill is indeed very bitter and hard to swallow but if swallowed three or four times it will bring cure from the evil of backbiting. Haazrat Hasan Basri رحمۃ اللہ علیہ has suggested another remedy for this evil. When tempted to speak ill of a person, the man should at once think of his own faults and shortcomings and that no man is free from defects and weaknesses in this world. The man should search for his own vices instead of prying into others. He should also remember the severe punishment for backbiting mentioned above. He should also pray to Allah from the core of his heart to protect him from this major sin. When a man happens to be in an assembly and the talk seems to turn to backbiting he should at once seek refuge with Allah from this evil.

Expiation for Backbiting

There are some narratives on this subject which are weak in authority but quite right in their meaning. They suggest that if unfortunately anyone commits this sin of backbiting and it is not possible to seek the victim's pardon personally on account of death or some other cause, the backbiter should pray for the victims of his backbiting that Allah may have mercy on them and forgive him for his sin of backbiting.

How to compensate the outstanding rights and dues of others

The measures taken in this behalf by Hazrat Maulana Ashraf Ali Thanawi رحمة الله عليه and my respected father, Hazrat Mufti Muhammad Shafi رحمة الله عليه was that each of them sent a circular letter to all, seeking, for the sake of Allah, their pardon of what excesses and wrongs he might have committed against them during his life Each expected that the people would be generous in accepting his request for pardon.

As regards such victims of backbiting as are no more alive or are not easily accessible for some reason, the measure suggested by Hazrat Hassan Basri رحمة الله عليه, mentioned above should be taken. It consists in praying heartily to Allah for the salvation and elevation of the rank of those who have been backbitten. This too is a way of compensation.

If we too follow this meausre of addressing circular letters to our friends, relatives and acquaintances seeking their pardon, this does not involve any insult or disgrace for us. It is not unlikely that in this way Merciful Allah may procure pardon for us from the curse of this heinous sin that is Backbiting.

The Excellence of seeking and offering pardon for sins

It occurs in a Hadith that if a servant of Allah sincerely begs someone's pardon and the latter, feeling the former's sincerity and entreaty grants him pardon, Allah is very much pleased with the person who grants pardon. Almighty Allah will grant His pardon to this man on a day when he will be in a most pressing need of pardon. On the other hand there is a callous fellow who refuses to grant pardon to a person who is begging pardon with persistent entreaty. About such a callous person Almighty Allah has said that He shall not grant him pardon on a day when he will be in a most pressing need of pardon.

This is indeed a very serious issue. If a man has begged another man with submission and humbleness to grant him pardon, he has done his duty, whether the other man grants or does not grant him pardon. It is necessary that we should always be prepared to seek pardon of persons whose rights and dues we have failed to discharge.

The Holy Prophet ﷺ has himself sought pardon

It is narrated that one day the Holy Prophet ﷺ stood up in the Prophet's Mosque and addressed all the companions رضی اللہ عنہم present there, saying:

Today I am surrendering myself to you. If anyone has received some hurt from me or if I have usurped any body's right in his money or life. I am present here before you. If you like you may take revenge on me or if you like you may pardon me, so that tomorrow on the Day of Judgment none of you may have his right or claim outstanding against me. When this is the attitude of the Holy Prophet ﷺ with regard to others' rights

where do we stand?

Think a bit! The greatest benefactor and leader of the world is a personality for the addition of only one breath to whose sacred life the Noble Companions رضی اللہ عنہم were ready to sacrifice their lives. Even He ﷺ is saying: If I have beaten or caused distress to anyone he may take revenge from me. At this offer a Companion stood up, saying: O Prophet of Allah! Once you had beaten me on my waist and I want its revenge. Without expressing any displeasure the Holy Prophet ﷺ allowed the companion رضی اللہ عنہ to take revenge by beating him on the waist. When the companion رضی اللہ عنہ came behind the Propeht's waist he said: O Prophet of Allah, when you had beaten me my waist was bare, while your waist is covered with cloth. If I take revenge in this condition the revenge will not be complete. The Holy Prophet ﷺ had at the time a cloth sheet on his body. He offered to remove the sheet from his waist. No sooner did the Holy Prophet ﷺ bare his waist than the companion رضی اللہ عنہ advanced and kissed the seal of Prophethood on the Prophet's back. At this scene the companion said: O Prophet of Allah, I committed this audacity only to get an opportunity to kiss the seal, Kindly pardon my audacity.(Majm'uz-zawaid, vol. 9, P-27)

Thus, did the Holy Prophet ﷺ offer himself for revenge. Where do we stand? If we too follow the plan of issuing circular letters to friends, relatives and acquaintances, asking them for pardon, we lose nothing,but may possible gain pardon and Allah may grant us success by virtue of the Prophet's Sunnah. May Allah help us all to act upon this strategy.

A Golden Principle of Islam

There is a golden principle of Islam which the Holy Prophet ﷺ has taught us. It is that you should desire the same for others which you desire for yourself and conversely, you should dislike the same for others which you dislike for yourself. Now consider how you would feel if anyone spoke ill of you in your absence. If you would not appreciate this situation for yourself how would you appreciate it for your brother? To follow double standard of dealings is nothing but hypocrisy, as if backbiting contains a shade of hypocrisy as well. If you think over these aspects and the severe punishment ordained for backbiting, you will, God willing, be relieved of this sin gradually.

An easy way of getting rid of Backbiting

Hakimul-Ummat Maulana Ashraft Ali Thanawi رحمة الله عليه used to say that an easy way of refraining from backbiting is that one should avoid speaking anything good or bad about others. When you are praising anyone and are thinking that you are not speaking ill of anyone, this cunning Satan will cleverly insinuate during your praise something that will become backbiting by introducing the word "But -". This will convert praise into backbiting. So the Maulana has advised that we should shun talking about others- neither good nor bad. If you are ever forced by circumstances to praise anyone, then beware of Satan's insinuation.

Have an eye on Your own vices

Why do you worry about others' short-comings? Look into your own defects and faults, because you will not be called to account for others' faults. You have to account for your own deeds and take the consequences in

the form of reward or punishment.

You have nothing to do with the sins and vices of others. Look at your ownself. When a man is aware of one's own defects and shortcomings he does not worry about the defects and faults of others. The late famous royal poet, late Bahadur Shah Zafar رحمۃ اللہ علیہ has composed very nice couplets on this topic in Urdu :

تھے جب اپنی برائیوں سے بے خبر
رہے ڈھونڈتے اوروں کے عیب و ہنر

پڑی اپنی برائی پر جو نظر
تو نگاہ میں کوئی برا نہ رہا

(When I was unaware of my own vices, I used to search for the bad and good aspects of others. The moment I looked at my own vices, I found that there was none worse than I).

May Allah help us to look into our hearts to find our own defects Amen. The main cause of this corruption is that we do not look into our own selves. We are busy speaking ill of others totally forgetting that we have at last to go into our graves and account for our deeds, good or bad, before Almighty Allah. Let us, for God's sake, try to get rid of this vice.

Change the trend of the talk

This is a difficult work indeed, in the condition and the society we are passing by. Still if it had been impossible for man to shun this vice, i.e., Backbiting, Allah would not have made it unlawful so, it is within the power of man to save himself from this sin. When you are in an assembly and feel that the topic of the talk is drifting towards backbiting, try to bring it back. If you are ever

involved in this sin, seek Allah's pardon and renew your resolve to refrain from it in future.

"Backbiting" is the root of all vices

Bear in mind that this "Backbiting" is the root cause of many evils like quarrels, mutual differences and mistrust, etc. The sin of Backbiting is to a large extent responsible for the deterioration and corruption so rampant in our society. A drunkard is generally looked down-upon in the society. The addict will himself feel the vice of the sin in his heart. As regards "Backbiting" neither the addict nor the people around him feel the vices inherent in it. They hardly feel that it is a grievous sin; even though both the sins are equal in severity and punishment. If you hate one you should also hate the other. So let your hearts feel the gravity of Backbiting.

To commit Backbiting through hints and signs

Once the mother of the believers, Hazrat Ayeshah رضی اللہ عنہا was present before the Holy Prophet ﷺ. By chance a mention of the mother of the believers, Hazrat Safiah رضی اللہ عنہا was made. She was of short stature. As a natural trend of human nature there is some feeling of jelousy among co-wives. While mentioning her name, Hazrat Ayesha رضی اللہ عنہا hinted at her short stature with the help of her hand, although she said nothing with her tongue. The Holy Prophet ﷺ said to Hazrat Ayeshah رضی اللہ عنہا: Today you have done a deed so vicious that if the foul smell and poison of this deed are thrown into the sea, it will turn the entire sea foul-smelling and poisonous. See how the Holy Prophet ﷺ condemned the sin of Backbiting even when it was committed not with the tongue but only by a sign made by the hand. He ﷺ is also reported to have said that even if he

was granted the entire wealth of the world, he would not mimic anyone in order to make fun of him and disparage him. (Tirmizi.........Hadith No: 2624)

Take care to refrain from Backbiting

To mimic anyone has now become a branch of the fine arts. The man who can mimic others nicely deserves admiration. However, see how the Holy Prophet ﷺ has said that he would not mimic anyone even if he ﷺ was given the wealth of the entire world. You can now easily realize how seriously he has warned his *Ummah* against such frivolities. We fail to understand why the people hate drinking of wine and adultery but do not hate 'Backbiting', although no assembly is free from this vice. This needs to be shuned.

How to refrain from Backbiting

The method to keep yourself away from this sin is to bear in mind well the vice of this sin, then pray to Allah to protect you from this and then make a firm resolution to Allah that you would never, never commit this sin. Remember that you cannot abide by your resolution without Allah's assistance. Do not delay, but make this resolution and seek Allah's help just now.

Make a Resolution to refrain from Backbiting

Firm resolution is needed for every work. Nothing can be done in this world without this resolution. On the other hand, there is Satan to cause delay in the execution of every good deed by suggesting various plausible excuses for delay. So if the idea of doing a good deed occurs to your mind do it at once, rejecting Satan's insinuations.

It is a natural urge in man to feel anxious and worried

to acquire a job when he is unemployed, to pay off his creditors if he is in debts and to seek recovery if he is sick. Why then do we not feel worried when we are not able to free ourselves from this dangerous sin of Backbiting? Let an anxiety be aroused in your heart in this behalf. Offer two rakats of *Salat-e-Hajat* (prayer for the grant of a boon), and request Allah most submissively to save you from this evil. After this prayer take a resolution to give up this sin and impose on yourself a ban never to speak ill of anyone in future.

Hazrat Thanawi رحمة الله عليه has advised that if this does not help you, then impose a fine on yourself in money or in kind. For example, resolve that if you backbite anyone you will offer two *Rakats* of opitonal prayer or give as *Sadaqah* (charity) a given amount. It is hoped that by means of this self-imposed fine, the vice will be eradicated gradually. To get rid of this heinous sin one has to feel as anxious and concerned as one feels to recover from some serious illness. The disease of Backbiting is more deadly than any bodily illness, because it leads to Hell. It is necessary not only to save yourself but also to save your family, particularly the women who are more addicted to this sin. If the woman folk follow this advice and get rid of this sin, this will save the entire family from this curse. May Almighty Allah help us all to follow the right path. *Aameen.*

"Calumny" -a grievous sin

There is another equally grievous sin which resembles "Backbiting", it is rather more grievous. It is "Calumny". In the Arabic language it is called (*Nameemah*). In the Urdu language it has been translated as *chugli*, but it is not its correct translation. (*Nameemah*) is a sin in which the vice found (or not found) in a person is disclosed to another

person with the desire that the listner may do some harm to the person to whom the vice is ascribed and the man committing the sin of "*Nameemah*" may derive pleasure from this nasty scheme. This is a kind of Backbiting in which the intention is to cause some harm to the victim.

"Calumny" is worse than Backbiting

The Qur'an and the Ahadith have very much condemned this sin and have declared that it is more heinous than Backbiting. This is becausae in Backbiting it is not necessary that the backbiter should also desire that some harm or calamity should befall the victim. Such ill-will is however, necessarily present in "Calumny." The sin of "Calumny" is therefore, a combination of two sins; the one being Backbiting itself and the other being the desire to cause some harm or injury to a Muslim. That is why the Qur'an and the Ahadith contain warnings of severe punishment for this sin. It has been said in the Holy Qur'an:

هَمَّازٍ مَّشَّآءٍ بِنَمِيْمٍ (سورة القلم: ١١)

That is: A slanderer, going about with calumnies (68:11)

While giving the attributes of the infidels, Allah has said that they walk like one who slanders and indulges in calumny towards others. In a Hadith the Holy Prophet ﷺ has said:

لا يدخل الجنة قتات

The calumniator will not enter Paradise.

Two reasons for the torment of the grave

There is a well-known Hadith in which it is narrated that once the Holy Prophet ﷺ was going somewhere with the Noble Companions رضی الله عنهم. On the way he ﷺ passed

by two graves. Pointing out to them, He ﷺ said to the Companions رضی اللہ عنہم:

انهما ليعذبان

meaning that the inmates of the two graves are being subjected to punishment. Almighty Allah had disclosed to him ﷺ the punishment of the graves. In another Hadith the Holy Prophet ﷺ has said that Allah has, by His infinite mercy, concealed from us the cries of the punishment of the graves. If men heard these cries none would remain alive out of terror, nor do any work in life. It is Allah's great mercy that He has concealed the cries of the inmates of the graves. Notwithstanding this sometime Allah discloses the cries of the graves to some of His servants by way of an exception. As for these two graves, the Holy Prophet ﷺ asked the Companions رضی اللہ عنہم if they knew why the two were being punished. Then He ﷺ said: They are being punished for two sins from which it was not difficult for them to save themselves. If they wished, they could easily save themselves from the punishment.

The two reasons for punishment are that one did not save himself from the sprinkles of urine. He used to pass urine at a place from where fine drops of urine flew and polluted body or clothes. In those days people tended their goats and camels and lived among them and could not save themselves from tiny urine drops.(Musnad Ahmad, Vol-V, P-49)

Beware of sprinkles of Urine

Praise to Allah that Islam has taught the etiquette of cleanliness to the Muslims in full details. However, today under the influence of western civilisation great care is taken of external cleanliness but no attention is paid to the rules of the *Shara'ih* cleanliness. Latrines are so

constructed that there is no protection from splashes of urine.

The Holy Prophet ﷺ has said in a Hadith:

استنزهوا عن البول فان عامة عذاب القبر فيه (سنن دار قطنی ج ۱ ص ۱۲۸)

Beware of pollution from urine, because punishment of the graves is genrally due to pollution of urine. Its splashes pollute the body and the clothes. Great care is needed to protect yourself from this.

Beware of "Calumny"

The other fellow of the grave was being punished because he used to culminiate others. The Holy Prophet ﷺ attributed the punishment of the grave to indulging in calumny, because the sin of calumny is more heinous than that of backbiting. In calumny the calumniator speaks ill of a person with the intention that the listener may be incited to harm the victim of the calumny.

It is Calumny to divulge a secret

Imam Ghazali رحمة الله عليه has said that to divulge anothers' secret also comes within the definition of calumny. A man does not want that his secret should be divulged to others. For example, there is a rich man who wants to keep the amount of his wealth a secret, but another man some how finds out his secret and spreads it among others. This is calumny which is forbidden (*Haram*).

Take another example. A man chalks out a plan about his household, which you have come to know some how and are now spreading it among others. This also is "calumny". Likewise it is calumny to divulge someone's secret to others without his permission. The Holy Prophet ﷺ has said in another Hadith:

المجالس بالامانة

Whatever is said and heard in the assemblies is a trust. (Abu Dawood....... Hadith No: 4869)

Whatever is said and heard in the assemblies is a trust. For example, taking you to be a reliable person someone confides to you his secret, but you are disclosing that secret to others. This is also the betrayal of a trust and comes within the definition of backbiting.

Two serious sins of the Tongue

Today I want to mention two serious sins of the tongue. Both these sins are very grievous and dangerous. You have heard about their severity and grievousness in the Ahadith. It is regretful that the people are as unmindful and careless of these sins as the sins are dangerous and severe in punishment. These are being committed freely and with pleasure in every assembly, home and meeting without the slightest hitch. For Gods' sake control your tongue and use it according to the injunctions of Allah and His Prophet ﷺ. The sins are so devastating that homes and families are being disintegrated and broken, mutual enmity is being spread unchecked and Allah knows how many other vices are being nurtured by the curse of these sins in this world. The curse of these sins in the Hereafter are beyond man's imagination. May Allah, by His mercy, make us feel and understand the enormity and viciousness of these sins and ever keep us away from them. *Aameen.*

وآخر دعوانا ان الحمد لله رب العلمين

Series : 33

ETIQUETTES OF SLEEPING

DARUL ISHAAT URDU BAZAR KARACHI

Venue	:	Jame' Masjid Baitul Mukarram Gulshan-e-Iqbal, Karachi.
Date	:	Friday 21st February, 1992 After 'Asr Prayers.

ETIQUETTES OF SLEEPING

الحمدلله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهدان لا اله الا الله وحده لا شريك له واشهدان سيدنا وسندنا ونبينا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلىٰ اله واصحابه وبارك وسلم تسليما كثيرا كثيرا

اما بعد

فاعوذ بالله من الشيطٰن الرجيم بسم الله الرحمٰن الرحيم

عن البراء بن عازب رضى الله عنهما قال كان رسول الله صلى الله عليه وسلم اذا اوىٰ الى فراشه نام على شقه الايمن ثم قال اللهم اسلمت نفسى اليك ووجهت وجهى اليك و فوضت امرى اليك والجات ظهرى اليك رغبة ورهبة اليك لا ملجأ ولا منجأ منك الا اليك امنت بكتا بك

الذی انزلت وبنیك الذی ارسلت (صحیح بخاری، کتاب الدعوات، باب مایقول اذا نام)

قال قال لی رسول اللہ صلی اللہ علیہ وسلم اذااتیت مضجعك فتوضا وضوء ك للصلاۃ ثم اضطجع علی شقك الایمن وقل"وذکر نحوہ"

(حوالہ سابقہ)

All praise is for Allah. We praise Him and seek His help and forgiveness. We beleive in Him and rely on Him. We seek refuge with Him from the evils of our selves and the vices of our deeds. None can misguide him whom Allah guides and there is none to guide him whom He lets go astray. I bear witness that there is no God except Allah, the One. He has no partner. I also bear witness that our Master, our Authority, our Prophet and our Sire, Muhammad ﷺ is His servant and His Messenger. May Allah shower mercy on him, on his household on his Companions رضی اللہ عنہم and may He bless them and salute them a great deal.

A long *Du'a* (supplication) for reciting at bed-time

In this Hadith the Holy Prophet ﷺ has taught us a *Du'a* (supplication) and the style of sleeping. See the kindness and sympathy of the Holy Prophet ﷺ that he has taught every thing concerning our life, just as a kind father teaches every thing to his innocent son. There is another Hadith narrated by the same Companion رضی اللہ عنہ:-

Perform Ablution before going to bed

Hazrat Bara'a bin 'Azib رضی الله عنه has narrated that the Holy Prophet ﷺ said to him: while going to bed for sleeping, perform ablution in the same way as you do for prayers. This is also a sunnah of the Holy Prophet ﷺ that man should go to bed after having performed ablution. Ablution is not compulsory for going to bed, yet the Holy Prophet ﷺ has taught us the etiquette of going to bed for sleeping that one should be in ablution.

The rules of Etiquette are dictated by love

The rules of etiquette which the Holy Prophet ﷺ has very kindly taught us are neither compulsory nor obligatory, yet they possess in them great spiritual lights. Our respected Dr. Abdul Hai Sahib رحمة الله عليه used to say that these compulsory and obligatory duties have been prescribed because they represent a right of Almighty Allah by virtue of His Greatness. As for such rules of etiquette as are only optional and desirable, they too represent a right of Almighty Allah by virtue of our love for Him and for the Holy Prophet ﷺ. All men should, therefore, adopt and act upon these rules. It is indeed a great mercy of Allah that He has not imposed them upon us as obligatory duties, but has left them to our option and choice. Even so, it is the duty of a good believer to observe as far as possible all these rules of etiquette which the Holy Prophet ﷺ has taught us in his *sunnah.*

When going to sleep lie down on the right side

It is a rule of etiquette to perform ablution before going to bed. None knows the wisdom and benefit concealed in the injunctions of Allah and His Prophet ﷺ. Who can imagine the extent of spiritual lights and

blessings with which these acts stand charged? It is also a rule of etiquette that a man should first lie on his right side and may, if necessary, change sides later on. While falling into sleep, establish contact with Allah and turn to Him by reciting the following beautiful words:

اللهم اسلمت نفسی اليك ووجهت وجهی اليك و فوضت امری اليك
والجات ظهری اليك رغبة ورهبة اليك لا ملجأ ولا منجأ منك الا اليك
امنت بكتا بك الذی انزلت وبنبيك الذی ارسلت

Entrust to Allah all the affairs of the day

The Holy Prophet ﷺ has used in this *Du'a* (supplication) so beautiful words that man may sacrifice himself for thier beauty and efficacy. He ﷺ has thus said: O Allah: I have surrendered myself to You; and have entrusted all my affairs to You; and have found support for my back with You out of longing for, and fear of You. There is no shelter and no place of safety from You but in You. I believe in the Book which You have sent down and the Prophet You have commissioned.

It is to say that man remains bsuy all day long, searching for livelihood, employment, trade or industry or similar other affairs until the day ends and he returns home to pass the night in his bed. It is man's natural tendency to review in his mind at the time of sleeping all his hopes and fears and anxieties about his property and business and other problems about the next day. How nice and befitting it is to turn to Almighty, All-Powerful, Allah and entrust to Him all your affairs, seeking His help and assistance and thus banishing from your mind all fears and worries!

"*Tafweez*" (Entrusting) brings peace and comforts

This "*Tafweez*" (Entrusting) implies reliance on Allah. After having done his best to achieve some thing man entrusts the matter to Allah for final disposal. In the *Du'a* mentioned above the Holy Prophet ﷺ has advised us to banish from our minds all anxieties and surrender everything to All-Powerful Allah.

سپردم با تو مایۂ خویش را
تو دانی حساب کم و بیش را

This is a Persian couplet which bring out the same meaning. It says: I entrust to Your care all my resources. You alone know what is less and what is more. Man cannot appreciate the state of this surrender and entrusting, unless he passes this state to experience it personally. Remember well that none in this world can attain safety, satisfaction, peace and tranquillity without surrender to and dependence on Allah.

There is a limit to human exertion and effort in every field. After having done his best man should leave his case to Allah for disposal. This is the difference between a Muslim and an unbeliever. The unbeliever exerts himself day and night to attain something and depends for success on his efforts and enedeavours. As a result he always remains worried and dejected. As regards a Muslim who has been granted the qualities of "Entrusting" and reliance on Allah, leaves the matter to his Allah for final disposal after having done his best to attain his goal. This leaves him free from anxiety and fear. That is why you are being advised to recite this *Du'a* whereby you surrender yourself and entrust your affairs to Allah.

There is only one place of refuge

Next it has been said:

والجات ظهری الیك رغبة ورهبة الیك لا ملجأ ولا منجأ منك الا الیك

That is, I have totally taken refuge with Allah and cut myself off from all the worldly means and resources. No source of assistance except that of Allah is available for me. I have hope in Allah for mercy and fear Him for His wrath and revenge. On account of my sins. Next occurs in the *Du'a* a very wonderful sentence, viz.

لا ملجا ولامنجا منك الا الیك

This means:

There is no place of refuge from you except your place. I cannot look for protection to anyone other than you.

To protect yourself from the arrow take your seat by the side of the archer

Suppose that there is a great power with a bow in its hand. This bow is made of the entire sky and the entire earth is its string. The accidents and the calamities are, as it were, the arrows shot from this bow. Now the only shelter from the flying volley of arrows is that the man seeking protection should stand or sit by the side of the Archer, that is Allah Himself in this example. This is the interpretation of the words.

لا ملجأ ولامنجأ منك الا الیك

Learn a lesson from an innocent child

My elder brother has a grandson. One day he saw that the child's mother was beating him for some reason. He saw a strange scene. The more the mother beat the child, the more tenaciously the child lept into and clung to

the mother's lap, instead of running away from her. Why did the child do so? He did so, because he knew that the protection from the mother's beating was also available with the mother and with none else. Look! An innocent little child knows this reality.

The Holy Prophet ﷺ desires to create in us the same sense and understanding, viz., if some distress or calamity comes from Almighty Allah, the way of protection from it also lies with Allah. Seek that refuge and protection from Allah alone, as it can be found with none else.

You shall enter Paradise direct

He ﷺ said furhter:

امنت بكتا بك الذى انزلت وبنبيك الذى ارسلت

That is: I believe in the Book which You have sent down and in the Prophet Muhammad ﷺ whom You have commissioned. (He ﷺ has emphasized that these should be the last words on your tongue, when falling into sleep.

Dr. Abdul Hai Sahib رحمة الله عليه advised some acts to be done at the time of going to sleep:-

Repent for all the sins committed durig the day, rather committed during the past life. Perform ablution. Recite the *Du'a* mentioned above in which there is refreshment of *Eeman* (belief). Lie on the right side.

By doing these acts the entire sleep becomes worship. If anyone dies in this conditin, he will, God willing, enter Paradise without any let or hinderance.

A brief *Du'a* before going to bed

وعن حذيفة رضى الله تعالى عنه قال كان النبى صلى الله عليه وسلم اذا

اخذ مضجعه من الليل وضع يده تحت خده ثم يقول:" اللهم باسمك

اموت واحیا"واذا استیقظ قال:" الحمد لله الذی احیا نابعد ما اما تنا والیه النشور" (صحیح بخاری، کتاب الدعوات، باب مایقول اذا نام)

Hazrat Huzaifah رضی اللہ عنہ has narrated that at the time of going to bed at night the Holy Prophet ﷺ placed his hand under his cheek and thereafter recited this *Du'a*: "اللھم باسمك اموت واحیا" O Allah I live and die with your name. (Sahih Bukhari. Book of *Da'wat*, for sleeping)

Sleep is minor Death

The *Du'a* which occured in the earlier Hadith is long. In this Hadith it is brief. However it is proved that both the *Du'as* are recited at bed-time. It is, therefore, suggested that these *Du'as* may be recited alternately, but it would be better if both are combined for recitation.

The second *Du'a* is very brief and easier to memorise. In this bed-time *Du'a* the Holy Prophet ﷺ has pointed out that sleep, too, is minor death, because during sleep man becomes totally unconcious, like a dead person. It is, therefore, necessary to think of the major death at the time of the minor death (sleep). This minor death comes upon man daily but after the major death man will rise on the Day of Resurrection, and not earlier. This should be kept in mind at all times and it should be confessed to Allah: O Allah I live and die with your name.

Du'a to recite on awaking from sleep

The Holy Prophet ﷺ recited this *Du'a* on awaking from sleep:

"الحمد لله الذی احیا نابعد ما اما تنا والیه النشور"

That is: Praise and thanks to Allah Who brought us to life after causing us to die and to Him is the resurrection.

After the minor death man rises every day but he has ultimately to face the major death after which there will be no return to this world.

Remember Death most frequently

The Holy Prophet ﷺ has been kind enough to teach us at every step two important lessons. One of them is to establish contact with, and to turn to, Allah, i.e., to remember Allah at every step. The other lesson is that He ﷺ has drawn our attention to the Hereafter. The power to give life and cause death vests in the hands of Allah. When man recites these *Ad'iyah* (supplications) every day while going to sleep and rising from it, he is sure to remember some day death and the events that come in the wake of death. After all, how long will he remain unmindful of his end and the Hereafter? These *Ad'iyah* (supplications) are very effective in arousing man's thoughts about the life after death. The Holy Prophet ﷺ has thus said:

اکثر واذکر ھاذم اللذّات الموت (ترمذی، صفة القیامة، حدیث نمبر ۲٤٦۰)

This means:

Remember most frequently Death which destroys all pleasures and enjoyments.

(Tirmizi......Qiyamah, Hadith No: 2460)

By remembering death the thought is spontaneously born in man's mind that one day he will have to appear in the presence of Allah for reckoning. We are leading a life of carelessness - carelessness from the thought of death, from rendering accounts before Allah. If man begins to believe sincerely that after death he will be called to account for his deeds before his creator, he will become careful in his doings and deeds and will not disobey Allah. It is, therefore,

advised that all should recite these *Adyi'ah* and teach also their children and family to learn and recite them.

It is not good to lie down on one's belly

عن يعيش بن طحفة الغفارى رضى الله تعالى عنهما قال قال ابى بينما انا مضطبح فى المسجد على بطنى اذا رجل يحركنى برجله فقال ان هذه ضجعة يبغضهاالله" قال فنظرت فاذا رسول الله صلى الله عليه وسلم"(ابو داؤد، كتاب الادب، باب فى الرجل ينبطح على بطنه، حديث نمبر ٥٠٤٠)

Hazrat Ya'eesh bin Ghifari رضى الله عنه has narrated that his father related to him this incident saying that one day he was lying down in the mosque, his belly downwards. Suddenly he felt that someone was goading him with his foot and was saying: Allah does not like this way of lying. When he turned to see what the matter was, he found that it was the Holy Prophet ﷺ. This is to say that the Holy Prophet ﷺ also did not like that way of lying down and warned Hazrat Ya'eesh Ghifari رضى الله عنه against that mode of lying, by goading him with his foot. This shows that it is disgusting to lie down on one's belly without justification.

That assembly will be regrettable

وعن ابى هريرة رضى الله عنه عن رسول الله صلى الله عليه وسلم قال من قعد مقعدا لم يذكر الله تعالى فيه كانت عليه من الله ترة ومن اضطجع مضجعا لا يذكر الله فيه كانت عليه من الله ترة(ابو داؤد، كتاب الادب باب كراهية ان يقوم الرجل ... الخ. حديث نمبر ٤٨٥٦)

Hazrat Abu Hurairah رضى الله عنه has narrated that the Holy Prophet ﷺ said: If a man sits in an assembly in which Allah has not been remembered, nor has His name been mentioned in it, that assembly will become a cause of regret for him in the Hereafter, i.e he will wish with regret

that he had not been in that assembly in which Allah's name was not mentioned.

That is why the Holy Prophet ﷺ has said that no assembly of the Muslims should be devoid of the mention of Allah's name.

The plight of our assemblies

Let us now review the conditions of our assemblies to see how many of them fall victim to our negligence and carelessness and the sacred and blessed name of Allah is not remembered in them. The Holy Prohet ﷺ has said about such assemblies that on the Day of Judgment they will become a cause of regret and remorse. It has become a regular feature of our society to hold assemblies and devote them to idle and loose talk and thus waste the valuable time. When these meetings are held without any aim or undesirable aims and objections, they are sure to be indifferent to, and neglectful of, Allah's name. On the other hand there will be lies, backbiting and slanders in them, along with jokes and ridicules. An assembly oblivious of Allah's name is to become a place of sins and, according to the Holy Prophet ﷺ, a cause of regret and sorrow for the valuable time lost in meaningless gossips. The value of these moments will be realized at the time of reckoning on the Day of Judgment, before Almighty Allah. He will wish in vain, for the addition of one good deed to his Roll of Deeds. The Holy Prophet ﷺ who is kinder to us than our parents is calling our attention to reform ourselves and our assemblies before the arrival of the time of regret and remorse.

It is lawful to indulge in Recreation

It must however, be mentioned here that it is not the intention that man should grow morose and peevish, totally devoid of jolliness and become averse to recreation.

This is never the intention. It is narrated that when the Holy Prohpet ﷺ sat among his companions ﷺ he sometimes indulged in recreative remarks. He ﷺ has himself said:

روحوا القلوب ساعة فساعة (کنز العمال، حدیث نمبر ٥٣٥٤)

Recreate and relieve your hearts from time to time."(Kanzul-Ummal, Hadith No: 5354)

There is, therefore, no harm in light talk and recreation. It is narrated that in their assemblies with the Holy Prophet ﷺ sometimes they talked about life in the pre-Islamic days of ignorance. The Holy Prophet ﷺ listened to their accounts and sometimes smiled at them. It was, however, strictly forbidden in those assemblies to talk or do anything sinful, like slander, backbiting and calumny, etc. Further those assemblies were not devoid of Allah's remembrance. For example after saying something about the pre-Islamic days, they thanked Allah for saving them from the ignorance, darkeness and errors of those days. This was how the Holy Prophet ﷺ and his Noble Companions رضی اللہ عنہم recreated themselves from time to time on the principle contained in these words:

دست بکار .... دل بیار

The hands are busy with their work, but the heart is concentrated on the remembrance of Allah

The unique versatility of the Holy Prophet ﷺ

The state of the mind and the heart indicated above seems to be easy but can be attained only by steady practice. My Shaikh Dr. Abdul Hai رحمة الله عليه used to quote frequently Hazrat Maulana Thanawi's "It is difficult to understand how the Holy Prophet ﷺ was able to talk with his sacred wives about worldly affairs when he was all the time in communion with Allah, receiving Wahi (revelation), meeting angel and having conversation with Allah, and thus stationed at such an elevated seat of honour. Despite all this, the Holy Prophet ﷺ could find time to relate to Hazrat Ayeshah رضى الله عنها at night the story of eleven women. These women had agreed among themselves that each would state in detail the conditon of her husband.(Shamail Tirmizi, chapter on the Propeht's night talks)

Hazrat Thanawi رحمة الله عليه stated that in the beginning he could not understand how a personality so intimately attached to, and absorbed in Allah could take part in the recreation with Hazrat Ayeshah رضى الله عنها and the other sacred wives. He says that later on he understood that these two apparently contradictory status could combine with each other. The secret beind this is that the recreation was being enjoyed for the sake of Allah and to obey Him in the matter of discharging the rights of these wives which Allah had imposed on him ﷺ. Thus, the communion or contact established with Allah continues unbroken and is also not weakened on account of this recreation. In fact this deepens the contact with Allah.

Compensation and Reward for expression of love

Once a man said to Hazrat Imam Abu Hanifah رحمة الله عليه that when anyone has conversation with his wife and is

expressing love to her neither of them feel that what each is doing is in compliance with Allah's command. Will they even then receive reward from Allah? Hazrat Abu Hanifah رحمة الله عليه replied to this question in the affirmative. When once man has intended that he is doing all that in obedience to Allah and as ordained by Him, that is enough. It is not necessary to repeat the intention. He will be getting the reward on the basis of his initial intention. So Merciful is Almighty Allah!

Do every act only for the pleasure of Allah

Hazrat Dr. Abdul Hai Sahib رحمة الله عليه used to advise that after getting up from sleep in the morning one should offer the *Fajr* (morning) prayer, recite the Holy Qu'ran, complete all one's routine incantations (*Tasbeehat* and *Wazaif*). Thereafter everyone should make a covenant with Almighty Allah:

إِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ (سورة الانعام: ١٦٢)

That is: certainly my worship and my sacrifice of animals and my living and my dying are for Allah (6:162)

This implies saying that a servant's all activities and movements including earning livelihood, entering the house, talking to children will be only for Allah, in obedience to His injunctions and to please Him. When man has once made this pledge to Allah then whatever one does under this pledge will be pure Deen done for Allah's pleasure. Not only will this not terminate but will strengthen the relations with Allah.

Hazrat Majzoob and Allah's remembrance

Almighty Allah had granted these qualities to all the successors of Hazrat Maulana Ashraf Ali Thanawi رحمة الله عليه. I heard this story repeatedly from my respected father Mufti Muhammad Shafi Sahib رحمة الله عليه that Hazrat Khwaja Azizul Hasan Sahib Majzoob رحمة الله عليه, a renowned successor of Hazrat Thanawi رحمة الله عليه, himself and some other saintly men assembled in the Madrasah (School) of Hazrat Mufti Muhammad Hasan Sahib. It was mango season. After having taken our supper we were eating mangoes and talking to one another freely and informally. Being a poet, Hazrat Majzoob Sahib رحمة الله عليه recited to us some poems also. About an hour passed in this way. Hazrat Majzoob رحمة الله عليه said: We have all been busy in gossip for about an hour. Tell me who has been neglectful of Allah's remembrance. Their reply was: We have all been busy with this gossip for an hour and have been unmindful of Allah and His remembrance. Hazrat Majzoob رحمة الله عليه said: It is Allah's kindness and mercy that I have not been oblivious of Allah's remembrance during this period. Now look, jokes and merry-making, recitation of poems in the usual poetical style and tone were going on during all this period, yet Hazrat Majzoob's heart and attention were not diverted from Allah's remembrance. He said that his heart remained concentrated on Allah.

This state of conversation is attained only by regular exercise and practice. May Allah grant us some part of this spiritual concentration which is a great blessing.

The "Needle" of the heart in the direction of Allah

I have seen a letter of my father addressed to Hazrat Thanawi رحمة الله عليه. The letter reads as follows:

"Hazrat! Just like the needle of the compass which

always point to the North, the needle of my heart points to Thana Bhawan (U.P-India) in all circumstances, whether I am working in the Madrasah or at home or am at a shop in the bazar.

We cannot understand this state unless Allah grants us all this state by His Mercy. It can, however be attained by effort and exercise. Man should try to form the habit of remembering Allah while walking, sitting or standing and feeling that he is with Allah. By means of this practice he can gradually attain this state, that in whatever action, talk or recreation he may be engaged the needle of his heart will always be pointing to Allah. We should all try to attain this state. *Aameen.*

Allah has created the heart for Himself

All the *Adʿyiah* (supplications) which the Holy Prophet ﷺ has taught us are intended to fix your heart on the remembrance of Allah, irrespective of the worldly work you may be doing. Allah has created the heart for Himslef. The rest of the limbs, e.g., the eyes, the nose, the ears the tongue etc., are meant for worldly affairs to attain thereby worldly objectives. The Holy Prophet ﷺ has explained this point in a Hadith in these words:

> "The best deed is that man's tongue should remain saturated with Allah's remembrance." Almighty Allah has created the tongue as a step leading to the heart. If you remain remembering Allah with the tongue, He will conduct this remembrance to the depth of the heart. This is the real objective of "*Tariqat*" "*Tasaw-wuf*" and "*Sulook*", that this heart may become saturated with Allah's remembrance and love and may ultimately turn into an

exhibition screen to reflect and radiate His light at all times".

The *Du'a* (supplication) are *Kaffarah* (expiation) of an Assembly

The Holy Prophet ﷺ has mentioned in this Hadith that the assembly in which Allah's name is not mentioned will become on the Day of Judgment a cause for regret and remorse. That is why, for weak and careless persons the Holy Prophet ﷺ has prescribed easy remedies to save them from this regret. Thus, He ﷺ has taught us to recite these words when leaving an assembly:

سبحان ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين

Glorified is your Lord, the Lord of honour, above what they allege And peace be on the Messengers; and All praise be to Allah, the Lord of the Worlds.

If the assembly has so far been devoid of Allah's remembrance, it will now become blessed with His remembrance by the recitation of these words. Apart from this the recitation of these words will work as an expiation and compensation for any omission or shortcomings that marked that assembly. The other set of words are:

سبحنك اللهم وبحمدك اشهدان لا اله الا انت استغفرك واتوب اليك

(ابو داؤد، كتاب الادب، باب فى كفارة المجلس، حديث نمبر ٤٨٥٩)

(Abu Dawood.... Hadith No: 4859)

If both sets of these words are recited before leaving the assembly, that assembly will not be a cause for regret and remorse on the Day of Judgment - God willing. The fautls, shortcomings and minor sins, if any committed in that assembly will be pardoned. As for the major sins, they

cannot be pardoned in this way, unless the sinner repents for them. It is, therefore, necessary to avoid in such assemblies telling lies, backbiting, and causing distress to anyone. Major sins must be avoided.

Convert sleep into worship

The next sentence of this Hadith is:

ومن اضطجع مضجعًا لا يذكر الله تعالٰى فيه كانت عليه من الله ترة

If a man sleeps on a bedding and he does not pronounce the name of Allah duirng his sleep neither in the beginning nor in the end, even once, his sleeping will be a cause of regret and remorse for him on the Day of Judgment.

That is why the Holy Prophet ﷺ has advised us to recite these words in the beginning as well as in the end. A believer and an unbeliever both sleep with the difference that the believer goes to bed, remembering the name of Allah, but the unbeliever sleeps in total oblivious of

Allah's name. As a blessing of the remembrance of Allah's name the sleeping of the believer turns into worship.

If you are the best of the creation

These are the rules of Islamic etiquette which the Holy Prophet ﷺ has taught us and the observance of which distinguishes us both from animals and unbelievers. After all, asses and horses also sleep. There is no animal that does not sleep. If you claim to be the best of the creation do not forget to remember your Creator at the time of going to bed and at rising from sleep. *Ad'yiah* (supplications) have been prescribed for this. May Allah make us persistent in reciting these supplications and

grant us their lights and blessings. *Aameen.*

An Assembly like this is a dead ass

عن ابی هریرة رضی الله عنه قال قال رسول الله صلی الله علیه وسلم ما من قوم یقومون من مجلس ولا یذکرون الله تعالی فیه الا قاموا عن مثل جیفة حمار وکان لهم حسرة (ابو داؤد، کتاب الادب، باب کراهیة ان یقوم الرجل من مجلس، حدیث نمبر ٤٨٥٥)

Hazrat Abu Hurairah رضی الله عنه has narrated that the Holy Prophet ﷺ said: If the members of an assembly disperse from the assembly in which Allah's name was not mentioned, then the assembly is like a dead ass and that assembly will become a cause of regret and remorse for them.(Abu Dawood .... Hadith No: 4855)

Sleep is a gift of Allah

We are presently discussing sleep, the etiquettes of sleeping and other matters concerning sleep. As I have already stated, there is not a single aspect of life about which the Holy Prophet ﷺ has not provided us right guidance. He ﷺ has also taught us what work we should do at a given time. Sleep is a great blessing of Allah. Only when we are deprived of it, can we realize what a calamity it is to be deprived of sleep. Allah has granted us this blessing without our asking for it and He has devised such a unique system that we fall into sleep at the appointed time without any effort on our part. There is no switch in man's body by pressing which he can impose sleep on him. It is exclusively a gift of Allah.

The night is a great blessing of Allah

My respected father used to say that it is worth reflecting that Allah has devised such a system of sleep that all wish to sleep at one and the same time. If everyone was free to select the time of his sleep, then different persons would be found sleeping at different times and this would turn topsy-turvy the entire social system. For exampe, a man is feeling sleepy and his neighbour is beating iron bars with a hammer near the man desiring to sleep. To forestall such confusion, Allah has so planned matters that men, animals, birds, etc. feel sleepy at the same time. Had any International Conference been held to decide upon a suitable sleeping time for all? If this was left to men it was not possible for them to evolve a universal programme for all to sleep at the same time. Allah has Himself appointed for all His creation to sleep at the night time. He has said in the Holy Qur'an:

وَجَعَلَ الَّيْلَ سَكَنًا (سورة الانعام: ٩٦)

That is: He appointed the night for peace (sleep) and the day for work.

You should benefit by Allah's grant and remember Allah and thank Him for this benevolent grant. You should always remember that one day you have to appear before Him. This is the gist of all these teachings.

May Allah help us act upon them. *Aameen.*

وآخر دعوانا ان الحمد لله رب العلمين

Series: 34

An Easy way of Establishing Relatonship with Allah

DARUL ISHAAT URDU BAZAR KARACHI

Venue	:	Jame' Masjid Baitul Mukarram Gulshan-e-Iqbal, Karachi.
Date	:	Friday 17th September, 1993 After 'Asr Prayers.

An Easy way of Establishing Relatonship with Allah

الحمدلله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا وسندنا ونبينا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا كثيرا

اما بعد

عن ابى سعيد الخدرى رضى الله عنه قال كان رسول الله سلى الله عليه وسلم اذا استجد ثوبا سماه باسمه عمامة اوقميصا او رداء يقول اللهم لك الحمد انت كسوتنيه اسألك خيره وخير ماصنع لهٗ واعوذمن شره و شرما صنع له (ترمذى كتاب اللباس، باب مايقول اذا لبس ثوبا جديدا، حديث نمبر ١٧٦٧)

Praise for Allah. We praise Him and seek His help and parodn and we believe in Him and

rely on Him and seek refuge with Him from the evils of our selves and the vices of our deeds. There is none to mislead him whom Allah guides and there is none to guide him whom He lets go astray. We bear witness that there is no god but Allah, the only One. He has no partner. We bear witness that our master, our authority, or Prophet and our Sire Muhammad ﷺ is His servant and Messenger. May Allah have mercy on him, on his household, his Companions رضی الله عنه and bless them all and send salutation on them in great abundance. (Tirmizi, Book of garment... Hadith No: 1767)

Du'a (supplication) to recite when putting on a new garment

Hazrat Saeed Khudri رضی الله عنه has narrated that it was the habit of the Holy Prophet ﷺ that when he put on a new garment, he would utter the name of the garment whether it was a turban, a shirt or a sheet and would pray to Allah, saying: O Allah, I thank you that you have given me this garment to wear. I beseech you to grant me the good of this garment and the good of that for which it was made and I seek refuge from its evil and the evil of that for which it was made.

There is a separate *Du'a* (supplication) for every time

It was the *Sunnah* of the Holy Prophet ﷺ to recite this *Du'a* at the time of putting on a new garment. If anyone does not remember these Arabic words, he may recite them in his own mother tongue. It is a great favour of the Holy Prophet ﷺ to this *Ummah* that he has taught

us to pray to Almighty Allah at every step. On the other hand, we are persons who, despite our pressing needs, have not learnt how to beg of Allah our needs. The Holy Prophet ﷺ has taught us a *Du'a* for each of our needs and acts with which we are confronted all day and night. For example there are *Ad'yiah* (supplications) to recite on getting up in the morning, on going to the laterine and coming out of it, on beginning and finishing the ablution and during its performance, on entering and going out of the Mosque and on entering your house and on going to the market. In fact, the kind Prophet ﷺ of Allah has not forgotten to teach us a *Du'a* for every movement of our life and the way how it should be recited.

The way of establishing relationship with Allah

Why has the Holy Prophet ﷺ taught us a separate *Du'a* for every act and movement? He ﷺ has done this to teach us an easy way of establishing our relationship with Almighty Allah, so that man should be begging Allah's pardon and favour always and without fail. The Holy Qur'an has given us this command:

يَـٰٓأَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا (سورة الاحزاب ٤١)

That is: O believers, rememebr Allah in great abundance. (33:41)

Someone requested the Holy Prophet ﷺ to tell him the best deed. He ﷺ replied saying:

ان يكون لسانك رطبا بذ كر الله (ترمذى كتاب الدعوات، باب فضل الذكر، حديث نمبر ٣٣٧٢)

That is: your tongue should remain always saturated with the remembrance of Allah. (Tirmizi,Hadith No: 3372)

The act of remembering Allah without break is so important an act that Allah and His Messenger ﷺ have

both commanded us to adopt it. The Holy Prophet ﷺ has particularly mentioned its excellence in this Hadith.

Allah does not stand in need of anyone's remembrance

A question arises why has Allah commanded us to remember Him a great deal? Does He receive any benefit, enjoyment or pleasure when His servants remember Him? It is quite obvious that none having belief in Allah and any knowledge about Him can answer this question in the affirmative. The reason for this is quite clear. If the entire universe remains busy in remembering Allah continuously without losing a single moment, there will be no increase, not worth an atom, in His greatness, power, honour and beauty. On the other hand, if the entire universe decides - Godforbid - to refrain from Allah's remembrance, disobey and rebel against Him, there will absolutely be no decrease and deficit in His greatness, power, honour and beauty. That is a Personality that is free from all sorts of wants, needing neither our remembrance, our prostrations, prayers nor our incantation. He is free from all wants.

Indifference towrds Allah is the root of all evils

It is really for our own benefit that we have been advised to remember Allah in great abundance. Indifference to Allah is the root cause of all the evils, crimes, corruption and misconduct. When man forgets Allah he commits sins. If he remembers Allah in his heart and realizes sincerely that one day he has to appear before Allah to account for his deeds in this life, he will not commit sins.

A thief is indifferent to Allah's remembrance when he is in the act of committing theft. He would not commit

theft, if he was not indifferent to Allah's remembrance. The same principle applies to all sorts of sinners. They would never commit sins, if they were not indifferent to Allah's remembrance. The Holy Prophet ﷺ has brought out the same principle in the following Hadith:

لا يزنى الزانى حين يزنى وهو مؤمن لا يسرق السارق حين يسرق

وهو مؤمن لا يشرب الشارب حين يشرب وهو مؤمن (صحيح مسلم، كتاب

الايمان، باب بيان نقصان الايمان، حديث نمبر ١٠٠)

This means: An adulterer ceases to be a believer at the time of committing adultery. Similarly a thief and a drunker cease to be believers when they are in the act of committing theft and drinking wine respectively.(Sahih Muslim .... Hadith No: 100

That is, belief becomes dimmed and suppressed in the hearts of these sinners when they are in the act of committing these sins. In other words, if the remembrance of Allah had a place in their hearts, they would never commit these sins. This proves that indifference to Allah is the basic cause of all the wrongs, immoralities and sins prevailing in the world.

Where has Allah gone?

It is related about Hazrat Farooq رضی الله عنه the great that once he was going on a journey through forests. In those days there were no hotels from which one could purchase food. When he رضی الله عنه felt hungry and his provision ran short he thought of going to some nearby village in search of food. During his search he saw a herd of goats grazing in the land. He رضی الله عنه searched for the herdsman. On meeting him he said to him that he was a traveller and was hungry. He, therefore, asked the herdsman to give him some milk of the goats on payment to enable him to

satisfy his hunger. This story relates to a period of history when Hazrat Umar Farooq رضی اللہ عنہ had become the Ruler of about half the world. The herdsman replied, saying: Sir, I would surely have given you some milk, had these goats been my property. They belong to my master who has entrusted them to my care as a trust. Their milk is also a trust with me. I am sorry to tell you that I have no right to help you with some milk without the permission of the owner. It occurred to Hazrat Umar Rafooq رضی اللہ عنہ to put the herdsman's integrity to test. He رضی اللہ عنہ, therefore, said to the herdsman: Look here, I am telling you a plan. If you accept and act upon it both will be benefited. "What is that? asked the herdsman. Hazrat 'Umar Farooq رضی اللہ عنہ replied, saying: Sell one of the goats to me and take the sale-price. I shall keep the goat with me and take its milk to satisfy my hunger. You shall get the sale price of the goat. If the owner asks you about the goat, you may tell him that the wolf ate it, because such events are common in forests. In this way both parties will stand to gain. No sooner did the herdsman hear this plan than these words spontaneously escaped from his mouth: O man, where has Allah gone? The herdsman meant to say that Allah is seeing everything and how could he justify before Allah that fraud.

Indifference to remembrance of Allah leads to increase in sins and crimes

This is an example of Allah's remembrance which had settled in the herdsman's heart strongly which left the heart neither in the loneliness of the jungles nor in the darkness of the night.

Hearing the reply of this herdsman, Hazrat Umar. Farooq رضی اللہ عنہ said: As long as people like you are living

on the surface of the earth and the feeling of appearing before Allah for accountability is present in the hearts the earth will be free from tyranny and corruption. The fear of accountability proves an effective check on the heart. In the absence of this fear all sorts of crimes like dacoity, murder, rape, etc., are constantly on the increase, notwithstanding increase in the Police, in the courts, posting of military and security guards on every road, street and lane. Why is it so? It is because crimes cannot be uprooted, unless the remembrance of Allah is settled in the hearts and the thought of being called to account before Allah remains pinching man's conscience from time to time. Without the candle of responsibiity and fear of accountability enlightening the hearts, the crimes will not end, despite all the security measures taken by posting Police and Military guards. What is more, the very agencies entrusted with the duty of eradicating crimes and protecting people, wealth and lives are themselves involved in dacoities, thefts and murders. In short, crimes cannot be uprooted unless the hearts become saturated with Allah's remembrance and His awe.

It is the Holy Prophet ﷺ who put an end to crimes

In fact it is the Holy Prophet ﷺ who put an end to crimes, although there were no formal departments of Police, Criminal Courts nor army. If anyone ever committed a crime he himself approached the Holy Prophet ﷺ confessing his crime and insisting upon him ﷺ to inflict on him the punishment of the *Shari'ah*, even it may be by stoning him to death, so as to be safe from the punishment of the Hereafter. The secret lies in the fact that the hearts were then fraught with the remembrance of Allah and with the fear of His relentless grip. This state of

hope and fear is generated by remembering Allah. It is we and not Allah who are the beneficiaries of the fruit of Allah's remembrance. The more we remember Allah, the stronger will grow in our hearts the sense of responsibility which will result in eradicating crimes, wrongs, corruption & disobedience. That is why it is stressed: Rememebr Allah to the best of your capacity.

Even verbal remembrance of Allah is beneficial and desirable

People generally say that it is no good repeating with thetongue the sacred words الله الله (*Allah, Allah*), سبحان الله (*Subhan Allah*) or الحمدلله (*Alhamdu lillah*), when their hearts and minds are wandering elsewhere. Bear in mind that remembering Allah only with the tongue is the first step to the objective without which you cannot take the higher steps leading to the destination. If you take the first step by remembering Allah only with the tongue then by its blessing Almighty Allah will help you in taking the next higher steps. So, do not under-rate this first step, as it is also a blessing. If you persist in this, you are sure to cross the other hurdles to reach the final goal.

The Reality of "Relationship with Allah"

At any rate, when Allah's name is firmly settled in the heart by virtue of its continuous remembrance, then a state is reached which is called "Relationship with Allah". In other words, some "contact" or "connection" remains established with Allah for all times. The various forms of spiritual exercises, practices, incantations and disciplines practised and taught by the Sufis and Sheikhs aim at establishing and strengthening this "Relationship with Allah", when this aim is attained man refrains from sins

and improves the tone, depth and standard of his worship and devotion. He then acquires higher moral character by banishing from his heart meaner habtis and tendencies. These qualities are born in man as a gift of his "Relationship with Allah"

Continue begging Allah your needs at all times

Our respected Sufis and Shaikhs used to prescribe tedious spiritual exercises and arduous practices and disciplines to attain this "Relationship with Allah". Our Hazrat Dr. Abdul Hai Sahib رحمۃ اللہ علیہ has taught us a very easy and short way to attain this divine "Relationship". It is that you should form the habit of begging of Allah your needs every time and every moment. Seek His help and blessings in every difficulty, sorrow and illness. If it is very hot beg Him to make it cool If the electricity fails beg Allah to restore it. If you are hungry beg of Him to provide for you good food. At the time of entering your house beg Allah to show you a pleasant scene and break to you some news of peace and safety with no cause of worry and difficulty. While entering the gate of your office make a similar appeal to Allah that you may not have to face any unpleasant situation. If you are going to the market, beg Allah to help you in easy and cheap shopping. Form the habit of turning to Allah every minute and every moment with your needs and prayers.

It is a very cheap but effective formula

The formula mentioned under the Preceding heading is so simple that no importance is attached to it. You are advised to try it by approaching Allah with all your problems for solution. If you form this habit no moment will pass without your submitting to Allah one problem or

another. For example, you see that a man is coming to see you. Now just approach Allah requesting Him to make his visit propitious for you. If you are going to consult a Doctor, turn within your heart to Allah begging that He may make your consultation with the Doctor fruitful by bringing about prompt cure. This is an inexpensive, very easy and simple formula. Just try it and see for yourself what miracles it works.

There are no pre-conditions for Remembrance of Allah

The *Ad'yiah* (supplications) taught by the Holy Prophet ﷺ are easy to recite as no conditions have been prescribed for their recitation:

Our Lord! And raise up in their midst a Messenger from among them who shall recite to them your verses and shall instruct them in the Book and in wisdom and shall purify them. Surely, You are the Mighty, the wise. (2:129)

Hazrat Ibrahim عليه السلام recited this *Du'a* at the time of building the House of Allah, the Ka'bah. In this there is a hint that this and other Mosques cannot fulfil the objective for which they are built, unless the teachings of the Prophet of Allah, Muhammad ﷺ are followed there. Hazrat Ibrahim عليه السلام has desired in his *Du'a* that the last Prophet should recite Allah's verses. In this there is an indication that the recitation of the verses is in itself an objective and it is a brilliant success of man to achieve this objective. Not only will that Prophet ﷺ recite the verses but he will also explain and teach the meaning of Allah's Book.

The Light of the Ahadith is indispensable for understanding the Qur'an

There is an indication in this *Du'a* that it is not possible to understand the meaning of the Qur'an only by study which has nowadays found favour with the people. The light of the Ahadith of the Holy Prophet ﷺ and his teachings are indispensable to find the true meaning of the verses of the Holy Qur'an. Almighty Allah has said in another place:

"Now has come to you a light from Allah - a clear Book". (5 :15)

You have a book, but there is no light, so that you cannot read the book and benefit by its contents. Almighty Allah has said in this verse that not only has He sent down a Book, but with it He has also sent a light (Prophet Muhammad ﷺ) to help you read and understand the Book. If you ignore this light you will not be able to understand the correct meaning of the Book. Apart from this, the Prophet ﷺ will purify you from immorality, sins and vices. In this there is a hint that mere verbal teaching is not enough. training and company of righteous men are necessary to reform man's conduct and guide him on to the right path. This *Du'a* of Hazrat Ibrahim عليه السلام is really the essence of Islam. Muslims should recite this *Du'a*, while traversing on the path of *Deen*, putting on garments and so on so forth. Children can easily learn this and other *Ad'iyah* and it is hardly necessary to hold classes for this. It is not easy to learn them by heart in the advanced age. It is, however, necessary to tackle this problem carefully. The *Ad'iyah* taught by the Holy Prophet ﷺ are brief one. By learning one *Du'a* every day one can learn the whole lot in a few days. Then resolve to recite each *Du'a* on its proper occasion. If you follow this programme sincerely,

you will soon realize the light and blessing of these *Adʿiyah.*

May Almighty Allah help us to remember Allah regularly and submissively. *Aameen.*

وآخر دعوانا ان الحمد لله رب العلمين

Series: 35

PROTECT YOUR TONGUE

DARUL ISHAAT URDU BAZAR KARACHI

Venue	:	Jame' Masjid Baitul Mukarram Gulshan-e-Iqbal Karachi.
Date	:	3rd December 1993 After 'Asr Prayers.

PROTECT YOUR TONGUE

الحمدلله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا وسندنا ونبينا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا

اما بعد

عن ابى هريرة رضى الله تعالى عنه ان رسول الله صلى الله عليه وسلم قال من كان يؤمن بالله واليوم الأخر فليقل خيراوليصمت(بخارى)

عن ابى هريرة رضى الله عنه انه سمع النبى صلى الله عليه وسلم يقول ان العبد يتكلم بالكلمة ما يتبين فيها يزل بها فى النار ابعد ما بين المشرق والمغرب(صحيح بخارى)

All praise is for Allah. We praise Him, seek His help and pardon. We believe in Him and rely on

Him. We seek refuge with Him from the evil of our selves and the vices of our deeds. There is none to misguide him whom Allah guides and there is none to guide him whom Allah lets go astray. I bear witness that there is no god but Allah, the One. He has no partner. I also bear witness that our master, our authority, our Prophet and our Sire, Muhammad ﷺ is His servant and His Messenger. May Almighty Allah have mercy on him, his household, his Companions and bless them and salute them all in great abundance.

Three blessed Ahadith

Hazrat Abu Hurairah رضی اللہ عنہ has narrated that the Holy Prophet ﷺ said: He who believes in Allah and the Last Day should talk only on good and righteous topics or keep quiet. (Sahih Bukhari)

The second narrative is also attributed to Hazrat Abu Hurairah رضی اللہ عنہ:

It is narrated by Hazrat Abu Hurairah رضی اللہ عنہ that he heard the Holy Prophet ﷺ saying: when a man speaks out a word without thinking and understanding (its repercussions), that word throws him down into Hell to a depth deeper than the distance between East and West. (Sahih Bukhari)

There is a third Hadith narrated by Hazrat Abu Hurairah which brings out the same meaning:

عن ابی هریرة رضی الله عنه عن النبی صلی الله علیه وسلم قال ان
العبد یتکلم بالکلمة من رضوان الله تعالی لایلقی بها بالا یرفعه الله بها
فی الجنة و ان العبد لیتکلم بالکلمة من سخط الله تعالی لایلقی بها

بالا يهوى بها في جهنم

Hazrat Abu Hurairah رضی اللہ عنہ has narrated that the Holy Prophet ﷺ said: Sometime a man says something to please Allah, even though he does not feel the importance of the word and utters it unwittingly; yet Almighty Allah elevates his rank in Paradise because of that word. On the contrary there is a man who sometimes utters a word that displeases Allah. Although he utters that word unintentionally and carelessly, yet the curse of that word throws him down into Hell. (Sahih Bukhari)

Take care of your tongue

The three Ahadith invite attention to the importance of refraining from the sins of the tongue and use it only in uttering words which pleases Allah and save it from incurring Allah's displeasure. It has already been stated that the most important point for us is that we should always try to shun sins. Out of these sins here we are dealing only with such sins as are committed with this tongue. Sometimes a man utters with his tongue words without caring their effect and they become a cause of punishment for him. That is why the Holy Prophet ﷺ has advised that we should all use our tongues with due precaution and thought. If you have in your mind something good and beneficial, speak it out or keep quiet.

The Tongue is a great blessing

Just thinkg a bit what a great blessing is this gift of Allah - the tongue! Allah has been so Merciful that He has bestowed upon us a talking machine which accompanies man during his whole lifetime from birth till death. It is so efficient that it starts speaking at the slightest hint from its

master-man. We do not value this unique, wonderful machine, because we have got it as a free gift from Allah without paying any price or taking any pains to acquire it. It is man's natural tendency that he does not value things which he gets without any sacrifice and effort on his part. This applies also to this God-given gift - the tongue. Go and inquire about the value of this gift from those who are deprived of it. The small piece of flesh, that is the tongue, is there with them but they are unable to speak. Their hearts ae full of ideas and emotions, but they cannot speak them out. What a great gift of Allah is this tongue, indeed!

What, if the tongue suddenly stops speaking?

Just imagine what will happen if all of a sudden your tongue stops - God forbid - from speaking! You want to say something but the tongue fails you. What an incapacity. A relative of mine who has recently undergone a surgical operation told me that after the operation for sometime his body remained in state of total benumbness and paralysed. He was feeling thirsty: There was water as well as attendants, but only he could not express to them his need. He remained in this state of incapacity for about half an hour. He said that those thirty minutes were the most arduous and painful minutes of his life.

The Tongue is a Trust from Allah

Almighty Allah has so intimately connected the tongue with the brain that no sooner does the brain desire to speak something than the desire is transmitted to the tongue and it speaks out the desired words. If the process of finding out the relevant letter and constructing the meaningful words had been left to man himself, he would have been in great difficulty. Merciful Allah has endowed

man with a natural power that as soon as he wants to speak out something, the word or phrase spontaneously escapes from his tongue. Now think a bit. Did you yourself invent this wonderful machine or purchased it from a shop? No, this is a gift from Allah. It is not your property. It has been placed under your custody only as a sacred trust from Allah. Being a trust, it is binding upon you to use it according to the will of the testator, Allah. It is, therefore, necessary that you should use this machine according to the will of the testator and not according to your own will and desire. Mind that this is Allah's property to be used as He desires.

The correct use of the Tongue

Almighty Allah has so created the tongue that if according to the foregoing Ahadith, a good word is uttered even unwittingly and carelessly Allah, in His infinite mercy, raises the rank of the speaker by untold degrees and grants him countless reward for that word. It is by virtue of this very tongue that by uttering the sacred *Kalimah* (Article of Shahdat) a *Kafir* (Infidel) turns a believer:

اشهدان لا اله الاالله واشهدان محمداًعبده و رسوله

Before uttering this *Kalimah* he was an unbeliever and a prospective inmate of Hell. Now by uttering the *Kalimah*, he has become a believer or a Muslim and an inmate of Paradise. Previously he was under the wrath of Allah, but now he has become a beloved servant of Allah, and has also become a member of the *Ummah* of the Holy Prophet ﷺ. This tremendous revolution took place only by virtue of uttering a few words.

Keep the Tongue wet with the remembrance of Allah

It occurs in a Hadith that if, after becoming a believer, the man utters with his tongue only once the words this utterance fills half the scale of the Balance (سبحان الله). The words are small and light but the reward for them is big and heavy. It occurs in a Hadith that the words: سبحان الله وبحمده سبحان الله العظيم are light on the togue and hardly take any time in speaking out, but they are very heavy on the scale of Deeds and highly valued and beloved in the sight of Allah.

Anyway, Allah has so created this tiny machine that by changing a little its basic working order and operating it with a little care, it shall greatly add to the reward in our Roll of Deeds and build for us a palace in Paradise. It will make us the target of Allah's pleasure. Use this invaluable gift in remembering Allah and keep it wet with it and then see how effective it proves in elevating your rank. Once a Companion رضی الله عنه asked the Holy Prophet ﷺ: O Prophet of Allah, which deed is the best ? The Holy Prophet ﷺ replied, saying: Your tongue should remain wet with Allah's remembrance. Keep yourself busy with the remembrance of Allah sitting, standing, walking, in fact in whatever condition you may be.(Tirmizi..... Hadith No: 3372)

Utilize the Tongue to teach *Deen*

It is a virtue and righteousness to utilize the tongue in teaching *Deen*. For example, you find a man praying inccorectly, you may teach him the correct way of praying, in privacy, politely and affectionately. Now a little movement of your tongue makes a man correct his praying and you become entitled to reward for the Prayers he should offer during his entire life time, which will be

credited to your Roll of Deeds.

To utter a word of solace

A man is suffering from some torture and is facing difficulties which have made him distracted. Seeing him in this condition, you say to him with your tongue a few words of solace, sympthy and encouragement, which soften his heart and bring some relief to his distressed mind. By saying words of solace and consolation you stand to gain a great reward. The Holy Prophet ﷺ has said in a Hadith:

من عزى ثكلى كسى بُرداً فى الجنة

> If a man utters a few words of solace to a woman whose son is missing or has died, Allah shall grant this man a precious suit of garment to wear in Paradise. (Tirmizi..... Hadith No: 1076)

In short, use this tongue in the right acts and paths which Allah has ordained. You will see that untold rewards and good deeds are added to your Roll of Deeds. For example a man asked you to show him the right path and you guide him on to that path. This is a very insignificant good turn to which you paid no attention, but Allah will grant you great reward even for such small acts of righteousness. If a man uses his tongue in the right way, the doors of Paradise will flung open for him and it will become a means to the pardon of countless sins committed by him. Converselly, this very tongue, if used wrongly, shall drive the man into Hell Fire. May Allah save us from this.

Tongue may lead to Hell

The Holy Prophet ﷺ has said in a Hadith that of the men who enter Hell, the majority will be of those who commit sins by their tongues. That is, those who tell lies,

backbite others, injure anyone's heart, join others in the sin of backbiting, exult over the distress of others. They will enter Hell on account of these sins. There is a Hadith to this effect:

هل يكب الناس فى النار على وجوههم الا حصائد السنتهم (ترمذی. حدیث ٢٦١٦)

This means that many people shall enter Hell on account of the sins of their tongue.

(Tirmizie.......Hadith No: 2616)

We should, therefore, use this gift of Allah with due care and precaution and keep it under control, instead of leaving it unbridled. We should use it for lawful speech. That is why we have been advised that, if we have to say anything, we should say what is true and lawful or keep quiet.

Think before you open your mouth to speak

It is prohibited to be talkative. If man talks much the tongue will go out of control and utter something undesirable, involving him in sins. It is, therefore, necessary that one should speak only when it is unavoidable and strictly to the extent needed. A wise saint has advised that before opening the mouth to speak one should think well what to speak and why,. This will keep the tongue under control.

Hazrat Mian Sahib رحمة الله عليه

Hazrat Mian Sayyid Asghar Husain Sahib رحمة الله عليه was one of the teachers of my respected father Hazrat Maulana Mufti Muhammad Shafi Sahib رحمة الله عليه. He was a saint of a very high status. He was known as Hazrat "Mian Sahib". He was so righteous a saint that after seeing him one was reminded of the days of the Noble Companions رضی الله عنهم. My respected father had special relations with him

and frequently used to call on him. Hazrat Mian Sahib also was very kind to my father. My respected father told me that one day when he called on Hazrat Mian Sahib رحمة الله عليه and sat near him the latter said: Look here, Maulawi Shafi: Today we shall talk in Arabic, instead of Urdu. My father was very much surprised at this, as this had not happened earlier. How did the idea of speaking in Arabic occur to him so suddenly. When my father asked Mian Sahib رحمة الله عليه to tell the reason; first he avoided telling anything about it, but when my father insisted Hazrat Mian Sahib رحمة الله عليه said: When we talk in Urdu, sometimes we go off the rails and drift to undesirable topics. This will not happen when we talk in Arabic, because neither you nor I can speak this language fluently and freely. This scheme will exercise control on our tongues and we shall not indulge in unncecessary talk.

Our Example

Thereafter Hazrat Mian Sahib رحمة الله عليه went on saying: Our example is like a person who sets off on a journey from his house with large amounts of gold coins and money. He squandered this money during the journey before reaching his destination. Only a few coins were left with him. He spent these coins only sparingly and when it was unavoidable to spend something. Out of the coins left with him he spent as little as possible so that he could some how reach his destination.

Hazrat Mian Sahib رحمة الله عليه further said: We have passed the major parts of our ages. The precious moments of life which Allah had bestowed upon us were like the gold coins and money to take us to the destination. If we had spent these moments wisely and carefully it would have been very easy to reach the desired destination. We

spent these precious moments in gossip and loose talks in assemblies and we do not know how many days of our lives are left. It is my heart's desire that I should spend these few remaining moments of our lives sparingly and very carefully. This is the trend of thought of those whom Allah grants this insight. They value the precious divine gift of the tongue and take care to avoid its misuse.

The remedy to keep the tongue under control

Hazrat Siddiq Akbar رضی اللہ عنہ is the best man after the Prophets of Allah علیہم السلام. Once he was seen holding his tongue in his hand and twisting it. When the people asked him about his strange behaviour, he رضی اللہ عنہ said:

ان هذا اوردنی الموارد (مؤطا امام مالك، كتاب الكلام ، باب ما جاء فی ما يخاف من اللسان)

This tongue has involved me in great dangers and calamities. I want to keep it under control.

(Muwatta. Imam Malik. Book of Talks...Tongue)

It occurs in other narratives that he put into his mouth some pebbles so that unnecessary words may not escape from his mouth. At any rate, the tongue is a piece of flesh with which a man can attain Paradise as well as Hell. It is imperative to keep it under strict control, so as to save it from being misused. This is possible only when man avoids loose talks. The more man talks, the more readily he will fall into sins and errors. When people desiring spiritual reform visit some Shaikh, he prescribes different remedies for different "patients" according to the nature of the malady of each. In most cases they prescribe control over the tongue.

Put a lock on the tongue

A gentleman used to visit my father Hazrat Mufti Muhammad Shafi Sahib رحمة الله عليه. He had not so far submitted himself to my father as a disciple for reform. His visits were only usual courtesy visits. He was so talkative that when he started talking he would not stop and related stories after stories in one chain. My respected father tolerated all this. One day the gentleman requested my father that he wanted to become a disciple for spiritual reform and training. My father accepted his request. He requested my father to prescribe for him some (incantation). My father told him that the only *Wazifah* (*incantation*) for him was to put a lock on his tongue and keep it under strict control. No other *wazifah* was necessary for him. His reform and training were completed satisfactorily by controlling his tongue.

Refrain from using the tongue in gossip

It is very alarming that the misuse of the tongue has spread in our society like an epidemic. People assemble their friends in the drawing room only for gossiping. In this gossip sins like, speaking ill of some and backbiting and mimicking others are freely committed as a recreation. Thus, one such assembly is a combination of countless sins. Pull up courage to exercise control over your tongue. May Almighty Allah make us realize the importance of this point.

Our women and the use of the tongue

There is no exaggeration that the entire society is addicted to the sins of the tongue. The Holy Prophet ﷺ has pointed out in women folk many spiritual diseases. One of these is the disease that they have no control over their tongues. It is narrated in a Hadith that addressing the

womenfolk once the Holy Prophet ﷺ said:

O women! Of all the inmates of Hell I found you in the largest number. That is, as compared with men the number of women is larger. The women asked the Holy Prophet ﷺ: O Prophet of Allah ﷺ! What is the reason for this? The Holy Prophet ﷺ replied:

تکثرن اللعن وتکفرن العشیر (صحیح بخاری، کتاب الحیض، باب ترک الحائض الصوم، حدیث ۳۰٤)

This means: You indulge too much in cursing and defaming others and showing ingratitude to your husbands. That is why your number in Hell is larger. (Sahih Bukhari ...... Hadith No: 304)

Just see! The two sins which the Holy Prophet ﷺ has mentioned in this Hadith belong to the tongue - excessive cursing and ingratitude to husbands. Misuse of the tongue is one of the diseases which the Holy Prophet ﷺ has diagnosed among women. The sins of taunting, cursing, backbiting, slandering and calumny are all included in this.

I guarantee Paradise for you

عن سهل بن سعد رضی الله عنه قال قال رسول الله صلی الله علیه وسلم من یضمن لی ما بین لِحییه وما بین رجلیه اضمن له الجنة

(صحیح بخاری)

The Holy Prophet ﷺ is narrated to have said: I guarantee Paradise for him who can guarantee two things:- One of them is that which lies between two Jaws, i.e. his tongue, that it will not be misused by telling lies, backbiting, injuring the heart of anyone etc. The other guarantee is about what lies between the two legs, i.e., the private parts, that this will not be misused.(Sahih Bukhari)

It means that protection of the tongue from misuse is

tantamount to the protection of the half of *Deen*, because half of the sins are committed through the tongue. The need to protect and control the tongue cannot be under-rated.

Three acts for salvation

عن عقبة ابن عامر رضى الله عنه قال قلت يا رسول الله ماالنجاة ؟ قال امسك عليك لسانك وليسعك بيتك وابك على خطيئتك (ترمذى حديث ٢٤٠٨)

It is narrated from Hazrat *'Aqabah* bin 'Aamir رضى الله عنه that he asked the Holy Prophet ﷺ to tell him how to attain salvation in the Hereafter, freedom from Hell and entry into Paradise. In reply to this question the Holy Prophet ﷺ uttered three sentences;

1. Keep your tongue under your control.
2. Let your house be enough for you. Do not remain out of it unnecessarily, so as to keep yourself away from the vices and evils prevailing outside the house.

The third sentence which the Holy Prophet ﷺ uttered is: If you ever commit some sin, wrong or fault, then weep for that, viz., feel regret and repent for it and ask for Allah's pardon. (Tirmizi....Kitab -uz-zuhd..... Hadith No: 2408)

Recently a man told me that he could not weep for which he felt worried. There is no harm if a man is not able to weep spontaneously. What is needed is that if a sin is committed the sinner should feel ashamed for it from the core of his heart and seek Allah's pardon with due submission and humbleness.

O Tongue, fear Allah!

وعن ابی سعيد الخدری رضی الله عنه عن النبی صلی الله عليه وسلم
قال اذا اصبح ابن ادم فان الاعضاء كلها تكفر اللسان تقول اتق الله فيناً
فانما نحن بك فان استقمت استقمنا وانی اعوججت اعوججنا

(Tirmizi .... Hifzul-lisaan...Hadith No: 2407)

Hazrat Abu Sa'eed Khudri رضی الله عنه has narrated that the Holy Prophet ﷺ said: when the morning dawns, all the limbs of the human body address the tongue and say: O tongue! Fear Allah. We are subordinate to you. If you are straight, we shall also be straight. If you become crooked, we shall also become crooked. That is to say that all the parts of the human body are subordinate to the tongue. If the tongue goes wrong, the entire human body gets involved in sinful acts. That is why they ask the tongue to be straight, otherwise they too will have to face calamities.

How do these limbs address the tongue? It is quite possible that they may be actually speaking to the tongue, because it is not unlikely that Almighty Allah may grant them power of speech to speak to the tongue. The power of speech in the tongue has also been granted by Allah. Allah will confer on the human limbs the power of speech on the Day of Judgment.

The limbs shall speak on the Day of Judgment

The philosophy of "Naturalism" was widely in vogue in the past. The advocates of this philosophy did not believe in miracles and argued that this was against nature and quite impossible. A man asked Hazrat Thanawi رحمة الله عليه how it would be possible for limbs like the hands and the feet to speak and bear witness on the Day of Judgment as has been claimed in the Qur'an. The limbs have no tongue. Hazrat Thanawi رحمة الله عليه asked that man to

explain how the tongue was able to speak although it had itself no tongue. It is only a piece of felsh but it is speaking without a tongue. Almighty Allah has bestowed upon this piece of flesh the faculty of speech, so it is speaking. It will stop speaking when Allah withdraws from it this faculty. When Allah bestows this faculty upon the hands and the feet they too will speak.

It may be a fact that, the limbs may be addressing the tongue each morning, as mentioned above or the statement may be only a metophorical expression. Both alternatives are possible. However, what has been written on this point in the Qur'anic verses cannot be challenged.

Anyway, it is absolutely necessary to guard this tongue, to keep it under strict control and protect it from sins. Without this, success is not possible. May Allah help us all to protect the tongue and use it in the right way. *Aameen.*

وآخردعواناان الحمد لله رب العالمين

Series: 36

HAZRAT IBRAHIM عليه السلام AND BUILDING OF THE HOUSE OF ALLAH (AL-KA'BAH)

DARUL ISHAAT URDU BAZAR KARACHI

Venue : Masjid Fatima, near
Hafiz Rabri House
Hyderabad.

Date : 26th January, 1992
After 'Isha Prayers

HAZRAT IBRAHIM عليه السلام AND BUILDING OF THE HOUSE OF ALLAH (AL-KA ʿBAH)

الحمدلله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهد ان لا اله الا الله وحده لا شريك له واشهد ان سيدنا وسندنا ونبينا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا

اما بعد

فاعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم

وَاِذْ يَرْفَعُ اِبْرٰهِيْمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَاِسْمٰعِيْلُ ط رَبَّنَا تَقَبَّلْ مِنَّا ط اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ o رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَآ اُمَّةً مُّسْلِمَةً لَّكَ وَاَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ج اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ o رَبَّنَاوَابْعَثْ فِيْهِمْ رَسُوْلاً مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ ط اِنَّكَ

اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ○ (سورة البقرة ١٢٨:١٢٩)

امنت بالله صدق الله مولانا العظيم، وصدق رسوله النبى الكريم ونحن على ذلك من الشاهدين والشاكرين، والحمد لله رب العالمين.

All praise is for Allah. We praise Him, seek His help and pardon. We believe in Him and rely on Him. We seek refuge with Him from the evil of our selves and the vices of our deeds. There is none to misguide him whom Allah guides and there is none to guide him whom Allah lets go astray. I bear witness that there is no god but Allah, the One. Who has no partner. I also bear witness that our master, our authority, our Prophet and our Sire, Muhammad ﷺ is His servant and His Messenger. May Almighty Allah have mercy on him, his household, his Companions رضی الله عنه and salute them and bless them all most abundantly.

And when Ibrahim عليه السلام was raising the foundations of the House of Allah and Isma'el عليه السلام (Ibrahim prayed:) Our Lord! Accept from us (this duty). Surely, it is you Who are the Hearer, the Knower. Our Lord! And make us Submissive to you and (make) of our progeny a nation submissive to you and show us our ways of worship, and relent towards us. Surely it is you Who are the Relenting, the Merciful. Our Lord! And raise up in their midst a Messenger from amongst them who shall recite to them your verses and teach them the Book and wisdom and shall purify them. It is you Who are the Mighty, the Wise. (2: 127-129)

My Honourable Elders and Dear Brothers!

It is a matter of great happiness and good luck for all of us that Almighty Allah has favoured us with an opportunity to participate in the auspicious ceremony of laying the foundation-stone of a mosque. I was asked to say something to you on this happy occasion. Praise to Allah that in this blessed assembly many elderly saints and learned savants are present on the stage who are far senior and superior to me in knowledge, competence and righteousness. It would seem to be an act of audacity on my part to speak anything in their presence. Keeping in view the time-honoured principle when the senior ones command their junior ones to do anything the latter have no choice but to obey the commands, I have hesitatingly taken the liberty to discharge this difficult assignment before all of you and in the presence of these learned savants. May Almighty Allah help me, by His mercy, to say something which may suit His pleasure and be useful for me and for the respected audience.

The Comprehensiveness of *Deen*

I find myself in a fix as to which aspect of our *Deen* should I touch upon in this assembly. Allah has made the *Deen* which you and I follow so comprehensive that every aspect of it deserves to be treated as a permanent topic for which a pre-determined programme is needed

زفرق تابہ قدم ہر کجا کہ می نگرم
کرشمہ دامن دل می کشد کہ جا ایں جا است

This is a Persian couplet which means: When I look at the beautiful body of my beloved from the forehead right up to the feet, I find that every spot of the body is equally charming to attract the lover's heart.

So is the position of our *Deen*. Every aspect is equally important and attractive to serve as a topic for discourse have solved the difficulty of selection of a topic for this occasion and decided to say something on the verses of the Qur'an which I have just now recited before you. They have an affinity to the foundation ceremony of a mosque and in which Almighty Allah has described a very magnificent event.

The Event of Building the House of Allah (The K'abah)

Hazrat Ibrahim عليه السلام built the House of Allah along with his highly able son, Hazrat Isma'el, عليه السلام (Zabihullah). The Holy Qur'an has described this event in a wonderfully unique and affectionate style and by including it in His favourite Book has preserved it for the entire Muslim *Ummah*, so as to continue it undistorted till the Day of Judgment. He has also called upon the Muslims to refresh the memory of this great event by recalling it to their minds again and again. This has pursuaded me to present to you a brief commentary on these verses and some details of the *Du'a* which Hazrat Ibrahim عليه السلام addressed to Allah when he was building His House and which Almighty Allah has also mentioned with some details in Surah Al-Baqarah.

First of all Almighty Allah said:

وَاِذْ يَرْفَعُ اِبْرٰهٖمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَاِسْمٰعِيْلُ

> Remember the true when Hazrat Ibrahim عليه السلام was raising the foundations of the House of Allah and Hazrat Isma'el عليه السلام (was also with him). (2:127)

"واذ" is an Arabic word which is used to suggest that

the topic which is going to be stated shortly deserves to be visualised every moment.

This verse contains a hint that this House of Allah had been in existence with its foundations since the time of Hazrat Adam عليه السلام. However, with the passage of time the building had disappeared and was not in existence at the time of Hazrat Ibrahim عليه السلام, but its foundations were intact and in existence. Hazrat Ibrahim عليه السلام re-built the House of Allah on the existing foundations. Hazrat Isma'el عليه السلام also took part in this work along with his father.

It is a rule of etiquette that joint Prophets are ascribed to the elderly member of the team

It was a regular practice of my respected father, Hazrat Maulana Mufti Muhammad Shafi Sahib رحمة الله عليه that every day when he recited the Holy Qur'an, he also pondered over its verses during the recitation. If any new point occurred to him during the recitation, he would express it to anyone of us who was available there. One day he was reciting the Qur'an and I was sitting near him. When he came to this verse:

وَاِذْ يَرْفَعُ اِبْرٰهِيْمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَاِسْمٰعِيْلُ

he stopped recitation and said to me: Look! Allah has adopted in this verse a unique style. He could alter the verse in this way:

وَاِذْيَرْفَعُ اِبْرَاهِيْمُ وَاِسْمَاعِيْلُ الْقَوَاعِدَ مِنَ الْبَيْتِ

(Remember the time when Ibrahim عليه السلام and Isma'el عليه السلام both were raising the foundations of the House of Allah. Allah, however, did not say so. Instead, He said: "Remember when Ibrahim عليه السلام was raising the foundation of the House of Allah and Isma'el عليه السلام: Allah mentioned the name of Hazrat Isma'el at the end although, both were

doing the work jointly. Hazrat Isma'el عليه السلام was bringing the stone blocks and Hazrat Ibrahim عليه السلام was laying the blocks to construct the walls.

Thereafter my father رحمة الله عليه explained a very fine point involved in the matter by saying that when a senior and a junior both are doing some work together, etiquette demands that the work should be ascribed to the senior person and the name of the junior should be mentioned at the end. The senior and the junior both should not be placed at an equal footing.

Hazrat 'Umar رضى الله عنه and observance of Etiquette

My respected father explained the same point by giving another example. It occurs, he said, in a Hadith on the authority of Hazrat 'Umar رضى الله عنه that it was a regular routine of the Holy Prophet ﷺ that he did not engage himself in any work after the *'Isha* prayer, so that the *Fajr* Prayer might not be affected. At the same time it is also narrated from Hazrat 'Umar Farooq رضى الله عنه that sometimes the Holy Prophet ﷺ held consultation with Hazrat Abu Bakr Siddique رضى الله عنه after the *'Isha* prayer about the affairs of the Muslims and Hazrat 'Umar رضى الله عنه also attended the discussions. While mentioning this event, Hazrat 'Umar Farooq رضى الله عنه did not say that the Holy Prophet ﷺ used to have consultations with him and Hazrat Abu Bakr رضى الله عنه, but first he mentioned the name of Hazrat Siddique Akbar رضى الله عنه and that he too used to be with them. This indicates the rule of conduct for a junior person that when a junior person is working with his senior, it is not proper for the junior to ascribe the work to himself. He should ascribe it to the senior and place his name in a secondary position, by saying: so and so performed the job and I was also with him.

The Holy Qur'an has also adopted the same style, viz., Hazrat Ibrahim عليه السلام was raising the foundations of the House of Allah and Hazrat Isma'el عليه السلام was also working with him. In the verse the main work was attributed to Hazrat Ibrahim عليه السلام and the name of Hazrat Isma'el عليه السلام was mentioned at the end, as if he was a secondary role in the work. This is a fine point which I remembered with reference to my father's name.

An outstanding Event

That Hazrat Ibrahim عليه السلام built the House of Allah is one of the most outstanding events of human history and the history of religions and of the place of worship. In fact there can be no event more tremendous than this, because this is connected with the building of the House of Allah, involving the collection of so many details: where did the stone blocks and the mortar come from, who was bringing the blocks and who was laying them, at what height the House was being built; what was the height, length and breadth of the four sides, how much money and time was spent on its construction? The Holy Qur'an has not furnished any of these details. It has only pointed out that Hazrat Ibrahim عليه السلام was building the House of Allah.

Thereafter, those *Ad'yiah* (supplications) have been mentioned which Hazrat Ibrahim عليه السلام was rehearsing while he was building the House of Allah. This shows that these *Ad'yiha* which Hazrat Ibrahim عليه السلام was rehearsing to establish a "Relationship with Allah" carried more weight than his action of building the House of Allah. Almighty Allah was so much pleased with these *Ad'yiah* that he made them a part of the Holy Qur'an for all times till the Day of Judgment. When he was busy with the construction of the

House of Allah the following *Du'a* was on his tongue:

رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (سورة البقرة ١٢٨:١٢٩)

"O our Lord! Accept from us (this duty). Surely, it is you Who are the Hearer, the Knower. (2:127)

Hazrat Ibrahim عليه السلام was doing something highly splendid and magnificent like building on the surface of the earth Allah's first and the last House - a House that was going to prove a negative force till the Day of Judgment to which Pilgrims will be drawn to perform Hajj and worship Allah. Hazrat Ibrahim عليه السلام was rebuilding the House of Allah whose foundations had become nearly effaced and its building had fallen into ruins. Great and highly dignified though this work was,yet the action most lovely and acceptable in the sight of Almighty Allah was Hazrat Ibrahim's humble submission and sincere praying to Him. He عليه السلام had no trace of pride in his heart for what he was doing. He عليه السلام in all humility realized, the insignificance of his own effort. He عليه السلام most humbly prayed to Allah for its acceptance, by His mercy.

There should be no feeling of superiority in the heart

This *Du'a* contains a hint that after all man is a servant of Allah. He should never think that he is doing some magnificent deed or rendering some remarkable service to *Deen*, even if he may actually be performing some praiseworthy task. Man should always keep himself away from pride, and think that neither he nor his work as acceptable and worthy of any reward, unless Allah accepts it by His mercy. The prayer to Allah should be that may He, by His mercy, accept the trifling and worthless deed done by His sinful servant. Hazrat Ibrahim عليه السلام has

taught us through his *Du'a* that when a man accomplishes some important job, his inner soul instigates him to take pride and make a parade of his worth and ability before others. The Prophets of Allah have taught by their *Sunnah* that if you have done some good deed but some pride or self-complacency is born in your heart on this account, then the good turn done by you will go waste. On such occasions you should sincerely feel and admit your worthlessness and pray to Allah to accept your deed by His mercy alone.

The victory of Makkah and the Prophet's modesty

When, after the victory of Makkah, the Holy Prophet ﷺ was entering the city as a victor, he demonstrated by his behaviour unprecedented modesty and humbleness. This was the same Makkah the inmates of which had left no stone unturned in torturing the Holy Prophet ﷺ and his Companions رضی اللہ عنہم for about twenty-one years - a city where conspiracies were hatched to kill the Holy Prophet ﷺ, where the believers were made to lie down with their bare backs on scorching sand. Had there been on this occasion some other victor, his chest would have been puffed with pride and arrogance, his neck turned askance and the lanes of Makkah reddened with the blood of the vanqished population. However, nothing of the kind happened. Read in the words of Hazrat Anas رضی اللہ عنہ the account of the Prophet's ﷺ entry into the Holy City after gaining this epoch-making victory. Thus Hazrat Anas رضی اللہ عنہ narrates:

I remember vividly that scene as though I am observing the original one just now. The Holy Prophet ﷺ is entering Makkah Mukarramah from the direction of "Mu'alla" riding his dromedary Quswa, his sacred neck

bent down so much so that his chin was touching his chest, drops of tears rolling down his eyes and he reciting the following verse with his tongue:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا (سورة الفتح: ١)

"Surely, We have given you a singular victory." (48:1)

The Holy Prophet ﷺ in all modesty and humbleness was acknowledging that the singular victory was due to Allah's mercy and help and not to the efforts of the Prophet ﷺ and his companions رضی اللہ عنہم. It was Allah Who opened the city of Makkah Mukarramah for entry of the Holy Prophet ﷺ as a victor. Show of modesty, humbleness and submissiveness are the distinctive qualities of the Prophets of Allah including Prophet Ibrhaim Khalilullah علیہ السلام and Prophet Muhammad ﷺ.

Help comes from Almighty Allah alone

If you are ever able to do some good deed, remember always that this is due to Allah's help. It is Allah's great mercy that you were enabled to do a good turn.

منت منہ کہ خدمت سلطان ہمیں کنی
منت شناس کہ او را بخدمت گزاشتن

A persian couplet meaning: Do not lay obligation on anyone that you are serving the King. You are under the King's obligation that he has admitted you under his service.

It does not go to your credit, if you have done countless good deeds in the form of worship, service to *Deen* compilation of books, delivering speeches, writing *Fatawa* (Religious Rulings). You should be grateful to Allah that He enabled you to do these good turns so, you

should always be thankful to Allah and be seeking His help so that you may do more and more good deeds. You should pray to Alalh to accept the good deeds you do. There is absolutely no occasion to be proud and boastful for these deeds. There is a proverb in the Arabic language:

صلّٰی الْحائكُ ركعتين وانتَظَرَ الوحیَ

that is to say, that once a weaver offered two Rak'ats of prayer and remained waiting for *Wahi* (revelation) to descend upon him, as if he had performed a great religious feat. This is the behaviour of an ignorant and mean minded fellow. A really devoted servant of Allah works in the path of Allah to the best of his ability and at the same time remains afraid that his service may or may not be worthy of Allah's acceptance. He should always be praying to Allah to accept his humble services.

The first thing which attracted Allah's pleasure and appreciation in the building of His House was this modesty of Hazrat Ibrahim عليه السلام that in spite of the fact that he was doing such a job of outstanding dignity, he felt no pride no arrogance and no conceit for that.

Who is a genuine Muslim?

The next part of the *Du'a* is unique in its import. The second *Du'a* which Hazrat Ibrahim عليه السلام was reciting while building the Ka'bah is as follows:

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ

O our Lord! Make us both (i.e. myself and my son Isma'el) Muslims.

It is really a strange *Du'a*. Were they not Muslims? If not, who else could be Muslim

In the Arabic language the word Muslim means subordinate, obedient, submissive, etc. By these words

Hazrat Ibrahim عليه السلام was praying to Allah to make him and his son throughout their lifetimes obedient and submissive to Him. Ordinarily a man becomes a Muslim as soon as he utters this Kalimah, irrespective of his age:

اشهد ان لا اله الا الله واشهد ان محمد رسول الله

Yet it is not the distinction of a *Mu'min* (believer) only to utter the *Kalimah.* It should be noted very carefully that a believer cannot be regarded as a genuine Muslim, unless after having uttered the *Kalimah*, he makes his entire life obedient and sub-ordinate to Almighty Allah. That is why the Qur'an says at another place:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِي السِّلْمِ كَآفَّةً

That is: O believers enter into the fold of Islam in totality (2: 208)

This verse is addressed to those who have already believed in Allah. Now into which Islam should they enter? It is intended to point out that it is one thing to become a believer by uttering the *Kalimah*, but quite another thing to enter the fold of Islam with total submission. The very meaning of Islam implies that a Muslim should subject his entire life with all its movements, acts and interests to the will and pleasure of Allah. Unless this is done, none can claim to have accepted, and entered into Islam in true sense of the word, "Islam". That is why Hazrat Ibrahim عليه السلام prayed to Almighty Allah to make him and His son عليه السلام Muslims in the true sense.

The Objective of building a Mosque

Here I want to invite attention to one important point. Hazrat Ibrahim عليه السلام was indeed doing something very sublime by building the House of Allah. Yet it seems that

the raising of the House was not in itself the main objective, although its importance cannot be denied. It appears from the context of these *Ad'yiah* that after the completion of the construction of the Mosque the Muslims should submit themselves and all their affairs and interests to the pleasure and will of Allah. The truth of this is quite apparent from the *Du'a* of Hazrat Ibrahim علیہ السلام. If this objective which is implied in the meaning Muslimeen is not achieved, then the idea expressed in the following couplet will apply to the mosques we are building:

مسجد تو بنا دی شب بھر میں ایمان کی حرارت والوں نے

من اپنا پرانا پاپی ہے برسوں میں نمازی بن نہ سکا

That is those who have the fire of Eeman in their hearts lost no time in building the mosque but my heart is an old sinner. I could not become a *Namazi* (one who prays) even during the period of so many years.

Deen is not confined to praying and Fasting alone

Sometimes people think that it is enough for a Muslim to repair to the mosque five times to offer prayers, fast during the fasting month of Ramazan, pay the *Zakat* (compulsory alms) and observe certain other forms of worship, and here ends the matter:

In this *Du'a* of Hazrat Ibrahim علیہ السلام there is an indication that, although it is *Deen* to build mosque use them for the worhsip of Allah and His remembranc., yet this is not all. Islam, being a comprehensive faith, extenas beyond the boundary of the mosque. We have to be Muslims in all walks of life. *Deen* really consists of five brances, viz.,

1- Adherence to the correct tenets and demands of belief.

2- Worship, i.e. prayers, fasting, etc.
3- Dealings and Transactions, i.e. Public dealings, financial transactions and trade, etc..
4- Co-living in society.
5- Moral conduct and character.

These are the branches that make up what is called Islam. Islam is not confined within the four walls of the mosque. It is not that as long as a man remains in the mosque he is a Muslim, but outside the mosque he is free to do whatever he likes. He has to be a Muslim in all walks of life and at every step. That is why the Holy Qur'an says:

يٰـٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِى السِّلْمِ كَـآفَّةً

O Believers! Enter into the fold of Islam in totality.

Only repairing to the mosque for the five-time prayers and other forms of worship is not enough when public dealings, co-living in the socity, conduct and character all stand spoilt.

It also comes within the rights of the Mosque that in other places, say a markets the *Namazi* has to carry out the commands of the same Authority before when he is prostrating himself in the mosque. It is not Islam that one offer prayers in the mosuqe but out of the mosque one receives and pays bribe, indulges in usurious dealings. One must also reform his conduct and character and morals so as to confirm to the norms of the *Shari'ah*. The printed collections of the talks of Hazrat Maulana Ashraft Ali Thanawi رحمۃ اللہ علیہ are full of admonitions that the amelioration of the social living, morals and public dealings are as important as the reform and improvement of the prayers. Today people have forgotten this important truth and think that *Deen* is the name only of Prayers, fasting, etc.

It is a compulsory duty to reform children

Next, Hazrat Ibrahim عليه السلام spoke the following words as mentioned in the Holy Qur'an:

وَمِنْ ذُرِّيَّتِنَآ اُمَّةً مُّسْلِمَةً لَّكَ

....and of our progeny a nation submissive to You.

That is: O our Lord! Make our future generations also Muslims. These words contain a hint that the duty of a Muslim does not end with his beocming a Muslim. It is his obligatory duty to feel concerned about the Islam of his children also. Today there are men among us who are themselves regular Namazis of the first *saff* (row) of the congregation and they also recite the Qur'an regularly, but they have no concern about their children who are heading fast in the direction of disbelief, atheism, Allah's displeasure and Hell. Hazrat Ibrahim عليه السلام has in this *Du'a* clearly pointed out that it is not enough for a Muslim to reform himself alone, letting his children and other relations take whatever course they choose. The Holy Qur'an syas:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا

O you who hae believed, protect yourselves and your families from (Hell) Fire. (66:6)

Just as it is an obligatory duty of an individual to become a Muslim, it is also his obligatory duty to reform lookafter, and protect the Islam of his future generations. The Qur'an further says:

وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ

....and relent towards us. It is you who are the Relenting, the Merciful (2:128)

Hazrat Ibrahim عليه السلام did not pray to Alalh to reward him for his work for fear of its worthlessness and possible faults that might have marred it. His prayer was for Allah's

acceptance of his repentance.

It is a believer's duty to pray to Alalh to accept his deeds and then to beg Allah's pardon for the fautls and shortcomings, if any, that might have found access to the deeds done.

Why *Istighfar* (request for pardon) after Prayers?

It occurs in a Hadith that after concluding a prayer the Holy Prophet ﷺ asked for Allah's pardon by uttering the word استغفرالله (I ask for Allah's pardon) three times. This occasion for استغفرالله is hardly understood, as pardon is generally sought on committing some fault or sin. So why استغفرالله after a highly praise-worthy act like payer? The answer to this question is quite obvious. We have indeed offered the prayer, but owing to our weakness and inability we may not have done full justice to it and it may not have been worthy of Allah's dignity, honour and greatness.

مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ

O Allah we could not do full justice to Your worship which You deserve.

The occasion for (استغفرالله) is, therefore, quite justified when we call upon Allah to pardon the mistakes and shortcomings traceable in our prayers. In praise of His righteous servants Almighty Allah has said in Surah Zariyat:

كَانُوْا قَلِيْلاً مِّنَ الَّيْلِ مَايَهْجَعُوْنَ ٥ وَبِالْاَسْحَارِ هُمْ يَسْتَغْفِرُوْنَ

They used to sleep but little at night and used to seek forgiveness before dawning of each day. (51: 17-18)

Hazrat A'yeshah رضی الله عنها once asked the Holy Prophet ﷺ: What occasion is it for a person to seek pardon when he has spent the whole night in prayer without committing any sin? The Holy Prophet ﷺ replied

to this question, saying: They seek pardon because they feel that the worship they offered in the night is not worthy of being presented to Allah. They are, therefore, seeking pardon for the faults and shortcoings that night have crept into their worship. It is, therefore, a servant's duty not to feel proud of his good deeds; he should rather think of its possible defects and deficits and seek Allah's pardon for them. He should render thanks to Allah and pray for their acceptance. May Allah, by His mercy, enable us to understand this reality and follow it accordingly.

A Comprehensive *Du'a*

After reciting all these Ad'yiah Hazrat Ibrahim عليه السلام recited the following comprehensive and effective *Du'a*:

رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُوْلاً مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ (سورة البقرة ١٢٨:١٢٩)

> O our Lord! And raise up in their midst a Messenger from amongst them who shall recite to them Your verses and teach them the Book and wisdom and shall purify them. (2:129)

As already stated not only has Hazrat Ibrahim عليه السلام begged Allah to send down a Messenger with a revealed Book - the Qur'an, but he has also begged Allah to send down such a Messenger as would teach the people the Divine Book and points of wisdom and purify them from the filth of infidelity and shirk and all other sins. Thus, we see that this *Du'a* teaches, in a nut shell, principels by understanding and acting upon which a believer can attain success in this world as well as in the Hereafter.

By these *Ad'yiah*, the Holy Prophet ﷺ is teaching his *Ummah* that when some problem or difficulty arises, they should refer them for removal to Allah. He has also

made the procedure and style of seeking Allah's help too simple and unconditional. For so doing neither you require ablution nor facing the Qiblah. *Du'a* (supplication) is not prohibited even during pollution by coition. However, it is not lawful to recite the Holy Qur'an in this condition. It is prohibited to offer *Du'a* or *Zikr* (rememberance) with the tongue while one is in the latrine. Supplication and remembance in the heart are lawful even in this place.Any way, Allah has made the process of remembrance no condition nor has He prescribed any special procedure for it. You are free to make your appeal to Allah without ablution, without raising your hands and without moving the tongue. Hazrat Thanawi رحمة الله عليه has said that when anyone visited him to put some question he رحمة الله عليه, become a bit concerned about the nature of the question. In such a situation Hazrat Thanawi رحمة الله عليه always turned to Allah for help. He رحمة الله عليه never omitted to follow this practice throughout his life and help indeed always came to him from Allah.

The importance of the *Ad'yiah* (supplications) occuring in the Sunnah of the Holy Prophet ﷺ

The Holy Prophet ﷺ has been very kind to us in teaching us a *Du'a* suitable for every occasion. Not only has he ﷺ given us the *Ad'yiah* but he has also taught us how to recite them and when. It is our duty to learn those *Ad'yiah* and to recite them with rapt attention when the occasion arrives. This is so to say that the Holy Prophet ﷺ has spread the table decorated with delicious dishes but we are so lazy as not to extend our hands to partake of the food. The learned saints have collected these *Ad'yiah* in the form of books so that every Muslim may read and remember them with ease. In olden days it was the

practice that as soon as a child was able to speak he was taught to say بسم الله before taking a morsel and the other prescribed *Ad'yiah* on finishing the food. The children were similarly taught other *Ad'yiah* for other occasions.

May Almighty Allah help us to follow the path of *Deen* and include us all in the blessing of founding and building this mosque. May He also help us in discharging the rights of this mosque that fall on our shoulders.

وآخر دعوانا ان الحمد لله رب العالمين

Series : 37

REALIZE THE VALUE OF TIME

DARUL ISHAAT URDU BAZAR KARACHI

Venue : Jame' Masjid Baitul Mukarram
Gulshan-e-Iqbal
Karachi.

Date :

After 'Asr Prayers

REALIZE THE VALUE OF TIME

الحمدلله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادی له ونشهدان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا ونبينا ومولانا محمداً عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا

اما بعد ! :

عن ابی عباس رضی الله تعالیٰ عنهما قال قال رسول الله صلى الله عليه وسلم نعمتان مغبون فيهما كثيرمن الناس الصحة والفراغ (بخاری، کتاب الرقائق، باب ماجاء فی الصحة والفراغ، حدیث نمبر ٦٠٤٩)

All praise to Allah. We praise Him and seek His help and His pardon. We believe in Him and rely on Him. We seek refuge with Allah

from the evils of our selves and the vices of our deeds. There is none to misguide him whom Allah guides and there is none to guide him whom Allah lets go astray. I bear witness that there is no god but Allah, the One. He has no partner. I also bear witness that our master, our Prophet and our Sire, Muhammad ﷺ is His servant His Messenger. May Allah shower His mercy on him, his household and his Companions رضی اللہ عنہ and bless them and salute them all in great abundance.

(Bukhari -- Kitabur-riqaq...... Hadith no: 6049)

Hazrat Abdullah bin Mubarak رحمۃ اللہ علیہ

As I had said earlier that after completing the study of "*Riyazus-Saliheen*" it is the intention to commence, God willing, the study of some other book of Hadith. So, today another book of Hadith is being commenced, in the name of Allah. May Allah grant us, by His mercy, lights and blessings and help us to act upon the injunction contained therein.

This book, "Az-zuhd war-Raqaiq" was compiled by Hazrat Abdullah bin Mubarak رحمۃ اللہ علیہ an Imam, Faqih, Muhaddis, Sufi, and Mujahid. He is one of those saints of our *Ummah* on hearing whose name a current of affection and deference runs through our hearts. Even earlier I have mentioned from time to time in these meetings some accounts of his life. He was probably born in the beginning of the second century - *Hijri*. That is, he belonged to the period when about one hundred years had passed since the sad demise of the Holy Prophet ﷺ. He is senior to and more reverent than the compilers of the six renowned books of Hadith known as *Sihah Sittah* from

sacred Imam Bukhari to Imam Ibn Majah. He is also a contemporary and a student of Imam Abu Hanifah رحمة الله عليه. He lived in a period when the Islamic world was glittering with prominent personalities of knowledge and science. In those days peerless personalities were present almost in every corner of the Islamic world. Abdullah bin Mubarak رحمة الله عليه was born in the city of Merv in Khurasan, but later on he migrated to Baghdad and settled there.

A Unique event that reformed his life

Queer are the conditions of his life. The biographies of such saints are full of light and blessings. Every detail of these biographies have the effect of revolutionizing the trend of hearts, by the grace of Allah He hailed from a well-to-do family. In his book "Bustanul-Muhaddiseen" Hazrat Shah Abdul Aziz, Muhaddis Dehlavi has written an incident about him. He owned a very large and flourishing grarden of apple trees. Like the sons of rich men of those days he had become a spoilt boy, away from school and learning, enjoying full freedom to lead a life of revelry and merry-making, with no interest in *Deen* and its practices.

In one apple season he and his family shifted to the garden to enjoy the delicious apples and create the scene of a picnic party. He also invited to the party his friends. At nightfall a full-fledged merry-making party commenced with drinking and singing. He himself was an expert violin-player and a meritorious singer. Affected by the musical melody and the intoxicating wine, he fell into sleep, with the musical instrument in his lap. When he awoke-from the nap and touched the instrument it was totally dead. He did his best to repair it, but in vain_no tune, no music. He once again tried to repair the instrument by re-setting its strings. When he played upon it, then instead

of music, a voice was heard, but it was the voice of the Qur'anic verse:

اَلَمْ يَأْنِ لِلَّذِيْنَ اٰمَنُوْٓا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللهِ وَمَا نَزَلَ مِنَ الْحَقِّ

(سورة الحديد: ١٦)

Is not the time ripe for those who have believed (in Allah) that their hearts should submit to the remembrance of Allah and t the truth which has been revealed? (57:16)

What an effective way of addressing a man drowned in sins inducing him to take to the path of righteousness!

According to a narrative this voice of recitation of the Qur'anic verse was coming out of the same violin. According to another narrative it was emanating from the beak of a bird. Any way, it was a miraculous incident from Almighty Allah which indicated His Mercy. This voice touched his heart to the core and he irresistibly fell to the thought that he had wasted his life in wrongs and sins only. At once he replied saying:

بلی یارب قدآن... بلی یارب قدآن

(Why not O my lord: The time is now ripe (for that).

"Now I give up all my sinful activities and turn to Almighty Allah." He was true to his pledge. After relinquishing all these foolish and harmful engagements he decided to devote himself whole-heartedly to *Deen*. Now compare his previous life of revelry and merry - making with this tremendous revolution that he became the compiler of this book to guide humanity and he died in this honoured capacity. Today the necks of the entire Muslim *Ummah* are bent before his favours and kindness shown to them. (Bustamul Hadith p-155)

His status in the science of Hadith

Almighty Allah had bestowed upon him a very high status in the science of Hadith. Very grand Ulama of Hadith have fallen victim to adverse comments. Even Imam Bukhari, Imam Abu Hanifa رحمة الله عليه and Imam Shafi'i رحمة الله عليه could not be spared from such comments. I have, however, not come across anyone who has made any comment on the narratives and Ahadith of Hazrat Abdullah bin Mubarak رحمة الله عليه. So high-ranking a Muhaddith he is!

His lack of interest in, and retirement from the world

As mentioned earlier, he belonged to a noble dynasty and was himself a rich man. Even in the changed conditions of his life he used to have on his dining table from ten to fifteen delicious dishes which were shared by a large number of guests. While the guests were eating the food and he was playing host to them, he himself was fasting.

His occupation with the Ahadith of the Holy Prophet ﷺ

It is recorded about his ancestral house in the city of Merv in Khurasan that its courtyard was fifty yards square. The entire yard remained filled with the needy. Some called upon him to ask some questions in *Deen*, some to take lessons and some for their personal needs. Later on when he migrated to Bughdad, he purchased for himself a small house where he lived in seclusion and obscurity. Someone asked him how he lived in such a small house in Bughdad after having left his palatial building in Merv. In reply he said that he lived more comfortably and happily in the small house in Baghdad, because in Baghdad he had a more peaceful and seculded

life which was not available in Merv. In Baghdad he went to the mosque for praying and came back to his house to busy himself with the study of the Ahadith of the Holy Prophet ﷺ . He said that a life of seclusion like that was more pleasant to him.

Respect and love for him in the hearts of the people

In those days there was a city named Ruqqa which is now a sector of Baghdad. During his caliphate once Haroon Rashid was sitting in the royal tower with his mother or wife, when he heard a huge noise rising from the boundary walls of the city. Haroon Rashid thought that perhaps some enemy had attacked the city. He at once sent his men to inquire about the matter. He was informed that the noise was due to the people's clamour who had gone out of the city to receive. Hazrat Abdullah bin Mubarak رحمة الله عليه who was coming to the city of Ruqqa.

I heard from my father, Hazrat Mufti Muhammad Shafi Sahib رحمة الله عليه that during the reception Hazrat Abdullah bin Mubarak رحمة الله عليه happened to sneeze he said (الحمد لله). In reply to this the people uttered (يرحمك الله) (May Allah have mercy on you) . This was the cause of the noise. Seeing this scene the wife of Rashid said to her husband: You are a great king, ruling over about half the world, but it is these godly men who deserve to rule over land. A real king is he who rules over the hearts of the people. It was not Police but the love of the saint which had brought so many people at the place, this was the high station at which. Almighty Allah had placed him. (History of Baghdad 1/156).

A strange event of his generosity

Almighty Allah had granted him رحمۃ اللہ علیہ huge wealth and luxuries of the world, but his heart was not at all occupied with the love of the world. His condition was a full demonstration of the common proverb "the world is in the hand not in the heart". while living in Khorasan, he intended to proceed on the *Hajj* pilgrimage, when the people of the town came to know this, they called upon him in a delegation and desired to go for *Hajj* with him, so that they may benefit by his company during the journey. Hazrat Abdullah bin Mubarak رحمۃ اللہ علیہ agreed with them on the condition that they should deposit their provisions and money with him, so that he may spend the amount joinitly for all of them. The people deposited their purses with him رحمۃ اللہ علیہ and he kept them in box, and set off on the *Hajj* journey. He himself arranged for the conveyance and food , till on the completion of the *Hajj* he took them with him to Madinah Munaw-warah. Here he asked his companions what their families had desired them to bring home for them from Madinah Munaw-wareh. He took them to the market and purchased for them what they desired. On coming back to Makkah Mukar- ramah, he repeated the same question and purchased for them from Makkah Mukar-ramah their needs.On coming back to Khorasan he arranged for a sumptuous feast for all. He also presented to every one some costly present. In the end he opened the bax in which he had kept their purses and returned to every one his purse- Such was his unique generosity: (Siar- Ilaa un- nubala 8/385)

His generosity and help to the poor

There is another similar story about him. Once he was going an a *Hajj* journey with a Caravan. On the way a

hen of a member of the caravan died. They threw away the dead hen on the dust heap. Hazrt Abdullah bin Mubarak رحمة الله عليه was comming behind the caravan. He saw that a girl from the neighbouring village came out, rushed to the dead hen, wrapped if with a cloth and took it home quietly and quickly. Hazrat Abdullah bin Mubarak رحمة الله عليه was observing all this and was at a loss to understand what the girl would do with that dead hen. Hazrat Abdullah Bin Mubarak رحمة الله عليه followed that girl to her house. He asked her who she was and what she was going to do with that dead hen. The girl said to Hazrat Abdullah Mubarak رحمة الله عليه with some reluctance: I am an orphan girl and my mother is a widow. Today there is nothing in the house to eat. For many days we have been passing a wretched state in which the *Shari'ah* has made it lawful for us to eat dead meat. Thus, we keep ourselves alive by picking up from this heap dead animals.

Hearing this Hazrat Abdullah bin Mubarak's heart was awfully shocked. He thought what a pity that these servants of Allah are living on the meat of dead animals and he was going on the *Hajj* Pilgrimage! he inquired from his assistant about the money with him. The assistant replied that it was perhaps two thousand Dinars. He asked him that after deducting twenty Dinars for their Journey back home he should hand over the entire money to that girl. He would not go on the *Hajj* Pilgrimage that year. He thought that the reward Allah would give him for helping the poor family of the girl would be much more than the reward for *Hajj*.

Not only had Allah favoured him with one opportunity but many for doing righteous and good turns the extent of which we can hardly comprehend.

Another example of his generosity

Whenever Hazrat Abdullah bin Mubarak رحمة الله عليه visited the city of Ruqqa a young man called upon him to ask him some religious problems and other matters. On one of his visits the saint did not see the young man and inquired the people about him. They informed the saint that he was heavily in debt which he could not pay. His creditor had, therefore got him arrested and imprisoned. The saint was very much pained to know this. He found out the amount of the debt which was ten thousand Dinars. He also found out the name of the creditor. He went in search of the creditor and at last met him. He offered to pay off the debt on the condition that the creditor would make a solemn promise not to tell the debtor who paid the debt. The creditor made such a promise. The saint, therefore, at once paid the amount of ten thousand Dinars to the creditor and the latter got the debtor released from the prison.

When after being released from the prison the young man came to the city, he came to know that Hazrat Abdullah bin Mubarak رحمة الله عليه had recently been in the city but had left it just then. The young man ran after him and overtook him. Hazrat Abdullah bin Mubarak رحمة الله عليه said to him: I was told that you are in prison. The young man replied in the affirmative and said that he had been released, by the grace of Allah. The saint asked the young man how he was released. The man said: Allah sent from the unseen world an angel who paid off his debt and brought about his release. Hearing this, Hazrat Abdullah bin Mubarak رحمة الله عليه said: Now thank Allah for this favour. I too was praying to Allah for your release.

The young man told his friends that while Hazrat Abdullah bin Mubarak رحمة الله عليه was alive he could not

know who had paid off his debt. The creditor had made a solemn promise to the saint not to disclose the secret. After the death of Hazrat Abdullah bin Mubarak رحمة الله عليه the creditor told the debtor that it was really the saint himself who got him released from the prison by paying off the the debt. (History of Baghdad 10/159).

Kitabuz-zuhd war-raqa-iq

At any rate, he رحمة الله عليه is a saint of very lofty status. The book we are going to start today is his compilation. It bears the name "*Kitabuz-zuhd war-raqa-iq*". It is a collection of those Ahadith in which the Holy Prophet ﷺ had preached the importance of a life of austerity and abstinence. By reading this book man's interest in the world is effaced from his heart and interest in the Hereafter is created. "Raqaiq" or "Riqaq" means those Ahadith that generate softness leniency and pathos in the hearts and removes negligence and carelessness from them. almost all *Muhadiseen* (Traditionalists) open in their books permanent chapter on such Ahadith, but Hazrat Abdullah bin Mubarak رحمة الله عليه has compiled a separate book on this topic. There are other Muhaddiseen like Imam Wakee' bin al-Jarrah رحمة الله عليه, Imam Ahmad bin Hambal رحمة الله عليه and Imam Baihaqi رحمة الله عليه who had compiled books under the name of "Kitabuz-zuhd". However, this book of Hazrat Abdullah bin Mubarak رحمة الله عليه earned greater fame than others, because, firstly, he is among the earlier writers and secondly, because Almighty Allah had endowed every work of his with blessings. That is why I decided to commence the study of this book so that Allah may, by His mercy and by virtue of this book", create some softness in our hearts and an interest in the Hereafter instead of the love of the world that has overwhelmed our hearts.

Two great blessings are being neglected

This book contains some Ahadith as well as some accounts and statements of the Noble Companions رضی اللہ عنہم The first is that famous Hadith which is narrated from Hazrat Abdullah bin Abbas رضی الله عنه who has quoted the Holy Prophet ﷺ as saying:

نعمتان مغبون فيهما كثير من الناس الصحة والفراغ (بخاری، کتاب الرقائق، باب ماجاء فی الصحة والفراغ حدیث نمبر ٦٠٤٩)

(Bukhari. Kitabur-Raqaiq.... Hadith no: 6049)

There are two blessings of Almighty Allah about which many people are in deception. One of these blessings is health and the other is freedom from engagement and work or leisure at one's disposal. As long as man is enjoying these two blessings he remains under the impression that these will linger on with him for ever. As long as he is in good health he never thinks that one day he may fall ill. Similarly when he has leisure he thinks that a time will never come when he will become too much occupied with work and duties.

So as long as he enjoys these two blessings, in deception and misconception he whiles away his energies and time in useless pursuits and goes on postponing good deeds. He thinks, and quite wrongly, that he has yet much time at his disposal. The result is that he fails to reform and ameliorate himself. The Holy Prophet ﷺ has advised us that we should acknowledge the values of these blessings, the very moment they come to us.

Realize the value of Health

We do not know when the blessing of health, which we are presently enjoying, may be taken away from us by one disease or another. It is, therefore, imperative that we should start without loss of time projects of good deeds

and charitable work, our own reform and the work of turning to Allah with repentance. Start work to ameliorate your Hereafter while you are enjoying this blessing; who knows if it will be available tomorrow?

Illness attacks its victim all of a sudden without giving any prior notice. A hale and hearty man suddenly falls victim to a disease. Now he is bed-ridden, unable to move. So, do not while away the period of your health and ability in sitting idle. Allah has granted you this health and strength for doing good deeds for this life as well as for the life after death i.e. the Hereafter. If you lose this health and are attacked by some disease, you will have to weep for the rest of your life and feel regret for not having turned to good account the available period of your health, although at this last stage regret and sorrow will not benefit you.

Act only upon one Hadith

This Hadith of the Holy Prophet ﷺ belongs to the group of the جوامع الكلم (comprehensive speech). Imam Abu Daood رحمة الله عليه has said: There are a few such Ahadith that if a man acts upon them, it will be sufficient for his salvation in the Hereafter. The Hadith under consideration is one of these "comprehensive" Ahadith. That is why Hazrat Abdullah bin Mubarak رحمة الله عليه has begun his book of Ahadith with this Hadith. Imam Bukhari رحمة الله عليه has also begun his book "Kitabur Riqaq" in the Sahih Bukhari with this Hadith. The Holy Prophet ﷺ has admonished us in this Hadith, well in advance. Admonition is of no value after the propitious time has passed away. The Holy Prophet ﷺ who is kinder to us than our parents and is well aware of our tendencies and temparaments has worried us saying: The state of good Hadith and leisure available to

you now may or may not be available later on. So turn to good account these blessings before the opportunity passes away and you face regret and sorrow.

It is Satan's deception to feel that I am in the bloom of youth

This "Self" is always deceiving man by beguiling him: We are yet in the bloom of our youth. We have not seen the world. This is the age to enjoy ourselves. We shall turn to Allah when the ripe time arrives for that. Then we shall think of reforming ourselves.

The Holy Prophet ﷺ is warning us saying: do not mind the deceptions of the self and satan. The time which Almighty Allah has granted is very precious; it is huge wealth. Every available moment of man's lifetime is very valuable. Do not waste them. Use them for the good of the Hereafter.

Had We not granted you an age so long

It accurs in the Holy Qur'an that when man will be brought before Allah on the Day of Judgement, he will say to Allah:

"Our Lord! Release us; we will do right not (the wrong) that which we used to do. (35:37)

Allah will say:

اَوَلَمْ نُعَمِّرْكُمْ مَّا يَتَذَكَّرُ فِيْهِ مَنْ تَذَكَّرَ وَجَآءَكُمُ النَّذِيْرُ (سورة فاطر:٣٧)

"Did We not grant you a life long enough for him who reflected and who cared to reflect. And the warner came to you. (35:37)

That is : Not only did Allah grant you a sufficiently long life, but He also sent for you warners from time to time, about one lakh and twenty four thousands in

number, the last being the Holy Prophet ﷺ, assisted by his caliphs and successors to prompt you to action and tell you to utilize rightly the time and resources at your disposal.

Who are these warners?

The commentators of the Qur'an have given different meanings of the term "Warners" Some have said that the word means the Prophet ﷺ and their successors who preach "*Deen*" to the people. Some have said that by "Warner" is meant the "white hair" on the head. When the hair turns white, it should be taken as a warner from Allah to warn us of approaching death, and exhort us to repent for our past sins, reform our ways of life and prepare for the Hereafter. Some others have interpreted it to mean "Grandsons" If a grandson is born to anyone and the man becomes a grand father, then this grandson is a warner, as if saying: O grandfather! Your hour is approaching Now make room for us.

A Dialogue with the Angel of death (عزرائیل)

I heard from my respected father, Hazrat Mufti Muhammad Shafi Sahib رحمة الله عليه that a man happened to meet the angel of Death (عزرائیل). The man complained to the angel, saying: You visit your victims without prior notice and take out their souls from their bodies and thus cause their deaths. This is not followed in the worldly courts. No criminal is caught unless a notice is issued to him, calling for his explanation. The angel of death replied, saying: Mr., you are mistaken in levying this charge against me. I issue more notices and more frequently than any court or department of this world. None takes seriously these notices. You have my notice on everyone of these occasions; when you have fever or you suffer from any

other disease; become white haired: when a grandsn is born. I issue so many notices from time to time but none takes these notices.

That is why the Holy Prophet ﷺ said: control yourself and utilize the periods of your good health and vacant hours and leisure to prepare yourself for the Hereafter. None knows what shall happen the next day.

If you have anything to do, do it

While admonishing us, our Hazrat Dr. Abdul Hai Sahib رحمۃ اللہ علیہ used to tell us: Allah has granted you youth, good health and leisure. Make use of them and do whatever you want to do just now. Remember Allah and save yourself from sins, as you will be able to do nothing when you fall ill and become weak and short of time. He often used to recite this urdu complets:

ابھی تو ان کی آہٹ پر میں آنکھیں کھول دیتا ہوں
وہ کیسا وقت ہوگا جب نہ ہوگا یہ بھی امکاں میں

It means : presently I am able to open my eyes on hearing the sound of the beloved's footsteps. What an awfully horrible time it will be when this too will become impossible!

At such a time of inability and helplessness it will not be possible to do anything for the Hereafter, even though there may be a burning desire to do something.

The regret for inability to offer two *Raka'ats* of prayer

It is narrated that once Hazrat Abdullah bin Umar رضی اللہ عنہ was going on a journey. On the way he saw a grave. There he got off the animal and offered two Rak'ats of *Nafl* (optional) prayer. Then he got on the animal and

resumed the journey. Thinking that it was perhaps the grave of some particular person, one of his companions asked the reason for his praying two *Rak'ats* Hazrat Abdullah bin 'Umar رضی اللہ عنہ replied, saying: When I passed by this place it occurred to me that the deeds of those who have gone to their graves have come to an end. These inmates of the graves may be keenly desiring if they could be able to offer two *Rak'ats* of *Nafl* prayer, but they cannot do so. I, therefore, thought that Allah has granted me this opportunity, so I should avail myself of it. That is why I got off my animal and offered two *Rak'ats* of *Nafl*.

Fill your Balance of Deeds with good deeds

These moments are very precious. That is why we have been commanded not to long for death, because we do not know what will happen to us after death.

You should note that all you can do and shall do will be done within the limits of the time and the opportunities which Allah has granted you in this world and not beyond that. So value the moments which Almighty Allah has granted you and utilize them in useful work without wasting a single moment. For example, in one moment you can rehearse once the sacred words سبحان اللہ According to a Hadith, only by uttering these two words, half the Balance of Deeds will be filled. After uttering once the words, الحمد للہ the Balance of Deeds will be filled. Now see how precious are these moments, but you are wasting and losing them. For God's sake use them in doing beneficial and sacred act. (Kanzul-'Ummal, Hadith no: 2018)

Hafiz Ibn Hajar رحمة الله عليه and the realization of the value of time

Hafiz Ibn Hajar enjoys a very high status among the Muhaddiseen. He is a commentator of the sacred Bukhari and a mountain of learning. Man cannot imagine the height of his knowledge to which Allah had raised him. He is well known as an ʿAlim, a compiler and a Muhaddis. It is recorded in his biography that during his writing when his pen of reed became blunt, it had to be reshaped by cutting off the blunt edge with a pen-knife. This took some time. The Hafiz رحمة الله عليه did not like to waste even this little time. During this interval he رحمة الله عليه uttered at least once the third Kalimah:

سبحان الله والحمد لله ولا اله الا الله والله اكبر

He رحمة الله عليه did this to save time from being wasted. The time which he spent on writing books was like the time spent on worship. The time spent on uttering the third *Kalimah*, too, did not go waste. Anyway, the essence of the injunction of the Holy Prophet ﷺ is that we should all realize the value of time.

Hazrat Mufti Sahib رحمة الله عليه and the value of time

The most neglected thing today in our environment and society is time. It is passed in gossip, idle and useless talk or in occupations which are beneficial neither for *Deen* nor for the worldly life. My respected father Hazrat Mufti Muhammad Shafi Sahib رحمة الله عليه spent his time with great care, so that not a single moment went waste, but it was spent on some acts of *Deen* or of the world. Any worldly affair done with right intention also turns into an affair of *Deen*. By way of advising us, he once said to us

that while a man is sitting in a latrine he can neither indulge in remembrance of Allah which is forbidden, nor in any other work. He felt his inactivity even in such a place very heavy on him. He, therefore, used to wash and clean the jug meant for use in the latrine. Thus, he took some advantage of the time he got in the latrine.

My father further said: I estimate in advance that I shall get five minutes after such work and I shall utilize those five minutes in doing such and such things. After taking meals one should avoid reading and writing at least for ten minutes. I, therefore, make a pre-plan for utilizing these ten minutes and do accordingly.

Those who have met my respected father رحمة الله عليه may have seen that even while driving in a car he used to scrible something. I have seen him writing in a rickshaw in which the traveller receives jerks after jerks. He used to utter one very useful sentence which is worth preserving in the memory by all of us.

The best formula for working

If you put off any work till the availability of time, it is postponed for ever and will never be done. If you have two items on your working programme and a third item suddenly arises insert this third one between the other two items. All the three items will get disposed of without difficulty. I am grateful to my respected father for this valuable advice which I follow and find quite plausible. If you postpone a work for some other time, it will never be done, because the vicissitudes of time will never spare you for this. If a man feels the imprtance of some work, he finds time to complete it somehow.

Will the "Self " be neglectful despite this?

Our Dr. Abdul Hai Sahib رحمۃ اللہ علیہ gave us very useful advice, saying: If you decide to recite the Qur'an or to offer nafl prayers, but when the appointed time arrives you feel lethargic and disinclined to get up from your bed, then on such occasions try to train your "self". and address it in this way: You are not inclined to get up for prayer this time, but what will you do, if you receive an invitation from the King or the President of the country to award you some valuable prize or a high-grade and high-paid post? Will you feel lethargic even in such a situation and reject the President's invitation on the ground that you are feeling sleepy and cannot leave your bed at this time? No sensible man can treat the royal invitation with this apathy. He will jump out of his bed atonce and begin to receive the valuable reward.

This shows that in reality there is no excuse for lying in the bed. Had there been an excuse the self would not have shown agilty in accepting the President's invitation. Now consider this. A worldly authority, who is indeed powerless and weak, is inviting you to offer a post and you are so anxiously and hurriedly preparing for the interview. Consider what should be your attitude towards an invitation from the King of Kings, the Creator and Nourisher of the entire Universe, the Omnipotent and Oniscient Lord and the Master of life and death? Such an imagination and argumentation will generate courage in you and you will be able to put to good use the time which you used to waste.

The remedy to cure lustful thoughts

Once Hazrat Dr. Abdul Hai Sahib رحمۃ اللہ علیہ delivered before us the following sermon:

Desires arise in the heart from time to time to

commit sins. How to resist them? Suppose you are being instigated from within to cast a glance on some forbidden and unlawful but attractive sight. Before succumbing to the sinful urge think if you would commit this sin when your father, your Sheikh or one of your sons daughters was looking at you in this situation. Certainly not. You would resist the temptation at all costs in such a situation.

Consider again that it would make no difference in your status in this world nor in the Hereafter if these relatives saw you committing this sin of the eye. Why should you not mind the fact that, after all, the King of all Kings, Allah, is seeing you in this condition? He is able to punish you for this sin: If you resist the temptation by such imagination and thinking, it is hoped that Allah will save you from such sins.

The Film of your life will be televised

I remember another advice of Hazrat Dr. Abdul Hai Sahib رحمة الله عليه which he offered, saying:

Just consider what would be your answer if Allah made to you on the Day of Judgement the following proposal:

"All right, if you are afraid of Hell, I shall save you from Hell on the condition that I shall prepare a film depicting your entire life beginning from your child-hood, including your youth and old age till the day of your death. I will show the film on a screen. Among its spectators will be your father, your mother your brothers and sisters, your children, your pupils, your teachers and your friends. The film shall display the picture of your entire life. If you accept this condition then I shall save you from Hell. Hazrat Dr. Sahib رحمة الله عليه went on saying: In such a situation man shall probably tolerate the punishment of the Fire, but will not tolerate the secrets of his entire life to be

disclosed to all these persons. When you cannot tolerate that all the good or bad aspects of your life are disclosed to your parents, relatives. friends and others, how would you like the disclosure of the details of your life to Almighty Allah. Just reflect on this.

Do not postpone it till tomorrow

Anyway, this Hadith of the Holy Prophet ﷺ is very useful and deserves to be firmly impressed on the heart, that every moment of life is very precious. Do not waste the time presently available to you by putting off work. If you postpone it till tomorrow that tomorrow will never come. If you have to do anything do it today and just now; commence doing it without the slightest delay. Who knows if tomorrow shall dawn, the urge shall remain alive and the circumstances shall be favourable or the capacity to do it shall not be taken away from you? More than this, who knows if you will be alive tomorrow? That is why the Holy Qur'an has said:

وَسَارِعُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ

(سورة ال عمران: ١٣٣)

> "And rush to seek the forgiveness of your Lord and Paradise as wide as are the skies and the earth." (3: 133)

In this verse man has been urged to compete with one another in rushing to Allah's forgiveness and Paradise so wide and spacious as the skies and the earth.

It is desirable to make haste in doing good

Ordinarily, hurry and haste are not desirable habits, but they are quite desirable in doing good deeds when an urge arises in the heart for that مسارعت implies in its meaning

competing with one another in doing good. Almighty Allah has granted us this time for this work. May Allah impress this point upon our hearts and help us to act upon it. *Aameen*. Today we have fallen victim to carelessness and thoughtlessness. The idea of the Hereafter hardly finds a place in our thoughts and reflections at any time during the twentyfour hours. We are proceeding headlong towards negligence. The Holy Prophet ﷺ has explained this point in a Hadith in the following style:

Realize the value of five items

عن عمر بن ميمون الا ودى رضى الله تعالى عنه قال قال رسول الله عليه وسلم لرجل وهو يعظه اغتنم خمسا قبل خمس شبابك قبل هرمك وصحتك قبل سقمك وغنا ك قبل فقرك وفراغك قبل شغلك وحياتك قبل موتك (مشكوة كتاب الرقاق رقم ٥٩٨٧)

(Mishkat Kitabur-riqaq Hadith no: 5987)

Hazrat Umar bin Maimoon Awdi رضی اللہ عنہ has narrated that, while advising one of his companions, the Holy Prophet ﷺ said: Realize the value of five items before the loss of five other items, viz., (1) the value of youth before old age; (2) the value of health before illness; (3) the value of affluence before poverty; (4) leisure and vacant time before occupation and engagement; and (5) your life before your death.

Realize the value of youth

All these five blessings are ordained to come to their natural ends. If presently it is youth it is to be followed by old age or death. It is not everlasting. There is no third alternative. So, while you have good health, strength, courage and resolution, do some good deeds. After

becoming crippled and disabled by old age you can do nothing. Take lesson from Sheikh Sa'di's persion couplet:

وقت پیری گرگ ظالم میشود پرہیزگار
در جوانی توبہ کردن شیوہ پیغمبری

Even a cruel wolf becomes righteous during the old age, because he has no strength in him to hunt his prey. To turn to Allah in repentance during youth is the Practice of the Prophets. So realize the value of youth for doing good work before the arrival of the old age or before.

Realize the value of Health, wealth and leisure

At this time you are hale and hearty. Remember that there is none in the world who is immune from the attack of diseases. Everyone is sure to fall victim to some disease. Man is, however, quite in dark about the time of the disease. That is why it is advised that you should realize value of the health you are presently enjoying.

Presently you are well-to-do and have monetary resources with you, but none knows how long this affluence will continue with you. How many persons there are who have become paupers, though a little before they were rich men. None knows what will happen the next day. So, realize the value of your wealth before its possible change into poverty and spend your resources in ameliorating the affairs of your Hereafter.

Similarly if you have leisure now, value it before you become engaged in some work. The hours of leisure which Allah has granted you are not eternal. They may soon pass away and you may become engaged in some work. So utilize this leisure in useful and lawful work. Likewise, realize the value of life before death visits you.

Recite these *Adʿyiah* every morning

In order to turn to good account the time available to you in this world, draw up a time-table for your daily activities of life from morning till evening. Then make a careful survey of what you are actually doing and how far it is possible for you to add to charitable and benevolent work; what are the sins you are committing which you must give up. After the *Fajr* (morning) prayer make it a routine to approach Allah with this prayer: O Allah! I am going out for my regular work with the intention to convert the activities of today into a deposit for the Hereafter. O Allah! Help me in the realization of this intention. All should remember the Adʿyiah which the Holy Prophet used to recite every morning. He ﷺ used to open the day with this *Duʿa*:

اللهم انی اسئلك خیر مافی هذا الیوم وخیر ما بعده اللهم انی اعوذبك من شرما فی هذا الیوم وشرما بعده (ترمذی، ابواب الدعوات، باب ماجاء فی الدعاء اذا اصبح)

"O Allah I beg you to grant me the good of this day and the good of what comes after it. O Allah I seek refuge with You from the evil of this day and the evil of what comes after it. (Tirmidhi .... Chapter on Adʿyiah morning)

اللهم انی اسئلك خیر هذا الیوم وفتحه ونصره ونوره وبركته وهداه

(ابو داؤد کتاب الادب، باب مایقول اذا اصبح، حدیث نمبر ٤٩٢٠)

O Allah I beg you to grant me the good of this day, its victory, its assistance, its light its blessing and its right of guidance. (Abu Daood...... Hadith No: 4920)

The *Adʿyiah* (supplications) which the Holy Prophet ﷺ has taught us includes every thing concerning our *Deen* and the world. He who remembers these should recite

them every morning; those who do not remember then should implore Allah in their own mother tongue in this way: O Allah! I am starting this day with the intention that I shall spend the twentyfour hours of the day in the right way and try to save them from wrong use and wasting them in vain. This is only my intention, but everything depends on You, on Your help, courage and resolve that You may grant me kindly put me on such a path and create for me such circumstances that I may spend the twentyfour hours of this day according to Your will and pleasure. Pray every morning in this way and Allah will not let these hours go waste.

After this Hazrat Abdullah bin Mubarak رحمة الله عليه is citing two sayings of Hazrat Hasan Basri رحمة الله عليه

عن الحسن رحمة الله تعالى انه كان يقول ادركت اقواما كان احد هم اشح على عمره منه على دراهمه ودنانيرہ وعن الحسن انه كان يقول ابن آدم اياك والتسويف فانك بيومك ولست بغد وان يكن غدلك فكس في غد كما كست في اليوم والا يكن لك لم تندم على ما فرطت في اليوم (كتاب الزهد والرقائق ص ٤)

(Kitabuz-zuhd war-ra-qaiq, P-4)

Hazrat Hasan Basri رحمة الله عليه

Hazrat Hasan Basri رحمة الله عليه is one of the most dignified "*Tabi-'een*" (followers of the companions)). All orders of the *Tariqat* and the *Mashaikah* terminate in Hazrat Hasan Basri رحمة الله عليه.

In other words, the order commencing from the Holy Prophet ﷺ passes through Hazrat Ali رضى الله عنه and ends in Hazrat Hasan Basri رحمة الله عليه. Those who recite the "mystical tree know very well that it contains the name of Hazrat Hasan Basri رحمة الله عليه. We are all highly indebted to

him for so many favours he has done to the Muslim *Ummah.* It is through the auspices of these dignified saints that we have been receiving so many blessings from Allah.

Time is more precious than gold and silver

Hazrat Abdullah bin Mubarak رحمة الله عليه has cited here two sayings from him. In the first saying he has said that he saw and enjoyed the company of such saints as valued the moments of their lives a great deal more than the gold and silver coins of Dinar and Dirham. Just as men, in general, are careful in saving and spending their money, in the same way these godly men valued the moments of their lives and regarded them more precious than the metal coins, lest they should be wasted in useless pursuits, unlawful activities and acts not approved by the *Shari'ah.* They were men who realized the value of time and spent it most cautiously and sparingly. We should all learn a lesson from them about the correct use of time and its value.

The value of two *Rak'ats* of Nafl (*optional*) Prayer

Once the Holy Prophet ﷺ was passing by a graveyard along with some of his companions رضى الله عنهم. He ﷺ addressed his companions, syaing: You often offer two *Rak'ats* of the *Nafl* (Optional) Prayers hurriedly and without realizing their value. However, in the sight of the man lying buried in the grave, these two *Rak'ats* are more valuable than all the wealth of the world. The soul confined in the grave might be earnestly and regretfully wishing if he could find in his life two minutes more to offer two *Rak'ats* of *Nafl* Prayer and add its reward to his Record of Deeds.

A voice is coming out of the graveyard

My respected father Hazrat Mufti Muhammad Shafi Sahib رحمۃ اللہ علیہ has composed a poem which is worth reading and which is based on a poem of Hazrat Ali رضی اللہ عنہ. The theme of the poem is "Voice from the Graveyard". Thus begins the poem:-

مقبرے پر گزرنے والے سن
ٹھہر، ہم پر گزرنے والے سن

ہم بھی ایک دن زمین پر چلتے تھے
باتوں باتوں میں ہم مچلتے تھے

The poet imagines the dead saying:

O passer-by, halt and listen to me, One day I was also walking on the earth, and showing obstinacy on every trifle.

The poet explains the meaning of these two couplets thus: Even like you we ate and drank and enjoyed life. However, not even an atom of what I earned in the worldly life came with me. I brought with me from the world what good deeds I could do, by the grace of Allah. Except for this, nothing came with me to the grave. O passer-by, I am anxiously waiting day and night for someone to offer Fatiha and transmit to me its reward. On the other hand, O passer-by you are enjoying these precious moments of life for which I am longing anxiously and regretfully.

Only the "Deeds" will go with you

What wonderful and unique styles did the Holy Prophet ﷺ employ to warn his *Ummah* about the Hereafter! He ﷺ has said in a Hadith:

When the dead body is carried to the graveyard three things go with it: (1) its friends and relatives who go to the grave to see him off; (2) some of his belongings, e.g., his cot, coffin, etc.; (3) his deeds. The first two, i.e., his relatives and friends come back. The thing that accompanies the dead body is only the man's deeds.

(Bukhari, Kitabur-raqa-iq, ch. Throes of death)

Someone has so beautifully described this in a couplet:

شکریہ اے قبر تک پہنچانے والو شکریہ
اب اکیلے ہی چلے جائیں گے اس منزل سے ہم

Thanks to you, O who have come to see me off the grave. Now from this destination I shall go on alone.

In the poem "The voice coming out of the Graveyard," Hazrat Ali رضی اللہ عنہ has advised us that when we pass-by a grave we shall think a while that he too was a man like ourselves, living as we are living. He too had wealth, property, firends and relatives and lovers. He too had wishes and emotions. Today they have all gone to the dust. If he has anything, it is the deeds he did in the world. Now he is desiring regretfully, if he could get a few moments to add something to the collection of his good deeds.

Do not long for death

The Holy Prophet ﷺ has forbidden us to long for death, whatever the severity of the distress and tortures we may be undergoing in this life. Never pray: O Allah give me

death. Although you are suffering from so many calamities surrounding you on all sides, yet you may do some good deeds in the moment available to you during your life time. These last instalments of good deeds may procure for you success and salvation in the Hereafter. Instead of praying for death, pray for safety and peace and that Allah may help you to spend the available moments of your life in good deeds calculated to please Almighty Allah.

Hazrat Mian Sahib's revelation

Hazrat Mian Sayyid Asghar Husain Sahib رحمة الله عليه was one of the teachers of my respected father رحمة الله عليه. He was a very highly qualified saint with miraculous capacity. My respected teacher, Maulana Fazl Ahmad Sahib is in Swat. Once the latter himself told me this story He said that when Mian Sahib returned from *Hajj*, he was a student. One of the students proposed to call on Mian Sahib رحمة الله عليه to eat dates with him. We did not appreciate the reason for visiting Mian Sahib رحمة الله عليه only to eat dates instead of asking for *Du'a* from such a great saint. Even so, we proceeded to meet him in a group of six to seven students. When we met Mian Sahib رحمة الله عليه and saluted him, he said to his servant: This gentleman has come here for dates so give him some dates and let him go. As for the rest, call them in. So enlightened a saint he was!

How to be safe from too much talking

My respected father رحمة الله عليه told me that once when he called upon Mian Sahib رحمة الله عليه, the latter proposed that in that meeting they both would talk together in the Arabic language. This was a very unusual plan the like of which had never happened before. My father then asked Mian Sahib to tell him the reason for that strange plan.

Mian Sahib رحمة الله عليه replied, saying: When we sit together talking to each other in Urdu sometimes we drift into useless topics and this tongue gets out of our control. As regards talking in Arabic, neither you nor I can speak it freely and fluently. The natural result will be that the talk will be confined to the most unavoidable topics.

Our Example

He further said: Our example is like that of a man who sets off on a journey with much wealth including gold and silver coins and he squandered nearly all the wealth and the coins during the journey. Only a few coins remained. Now that fellow was spending those remaining coins very sparingly and cautiously, lest he should squander those few remaining coins. He went on to say: We have passed a greater part of our lives in useless pursuits and only a few moments remain with us. We should be careful about these few precious moments, lest they too should be spent in useless pursuits. This is the same principle to which Hazrat Hasan Basri رحمة الله عليه has also referred in his sermon. The true fact remains that the team of learned men whom Almighty Allah raised from the institution of Deoband refreshed our memories of the Noble Companions رضى الله عنهم of the Holy Prophet ﷺ by their conduct and character.

Hazrat Thanawi رحمة الله عليه and the value of Time

My Shaikh, Hazrat Dr. Abdul Hai Sahib رحمة الله عليه has mentioned a unique behaviour of Maulana Ashraf Ali Thanawi رحمة الله عليه. When Hazrat Thanawi رحمة الله عليه was lying on his death bed the Doctors had stopped all interviews and totally forbidden him to speak. One day suddenly he opened his eyes and sent for Maulawi Muhammad Shafi رحمة الله عليه. When the latter come Hazrat Thanawi رحمة الله عليه

said to him: you are writing "Ahkamul Qur'an". It occurred to my mind just now that from such and such verse a religious injunction can be deduced an injunction which I did not see elsewhere earlier. After saying this he closed his eyes. Soon after he again opened his eyes and sent for another man. When that man came he entrusted to him some work. When Hazrat Thanawi رحمة الله عليه repeated this practice then the Manager of the Khanqah and his informal and intimate friend, Maulana Shabbir Ali Sahib, reminded Hazrat Thanawi رحمة الله عليه of the instruction of the Doctors and physicians which he was disobeying repeatedly. In reply to that freindly warning the ailing Maulana spoke a very wonderful sentence: You are quite right but I think that:

"those moments go waste which are not used in the service of anyone. It is a great blessing of Allah if one spends his lifetime in the service of humanity".

Hazrat Thanawi رحمة الله عليه and his Timetable

Hazrat Thanawi رحمة الله عليه had drawn up a complete Time Table for the period from morning till evening which he strictly followed. It was his routine to visit his two wives after the *'Asr* (late afternoon). prayer to have some conversation with them and inquire after their welfare. It was to comply with the orders of the *Shari'ah* to accord fair-play and justice to wives. This was in fact to follow the Sunnah of the Holy Prophet ﷺ. There is a Hadith to the effect that He ﷺ used to visit his sacred wives one by one daily after the 'Asr prayer to inquire after their welfare and also to have some conversation with them. See how the Holy Prophet ﷺ did not fail to entertain and please his sacred wives رضی الله عنهن, notwithstanding all his multifarious engagements including Jihad, instruction and teaching and

preaching of *Deen*.

Hazrat Thanawi رحمۃ اللہ علیہ had moulded his life on the pattern of the *Sunnah* of the Holy Prophet ﷺ. His visit to his two wives after the ʻAsr pryaer was in compliance with the Sunnah of the Holy Prophet ﷺ. The time for staying with each wife was fixed viz., fifteen minutes with each. He used a watch to ensure punctuality in time and justice to his wives. He would not reduce or increase the time even by a single minute. How meticulous was he in such matters!

So time is a great blessing of Allah which should not be wasted. Every moment of it is precious. It is slipping away from our hands slowly. It is melting away like ice, as someone has expresed it in these words:

ہو رہی ہے عمر مثل برف کم
چپکے چپکے رفتہ رفتہ دم بدم

Man's life is getting shorter and shorter minute by minute and second by second like the melting of ice.

The Reality of Birthdays

Birthday is celebrated when one year of anyone's age is completed. The people consider it a matter of joy that one year of the age has been completed. They celebrate this occasion like a joyous festival by lighting candles and cutting cakes, etc. The renowned Urdu poet Hazrat Akbar of Allahabad (India) has expressed the reality of this celebration very wisely in a couplet:

جب سالگرہ ہوئی تو عقدہ یہ کھلا
یہاں اور گرہ سے ایک برس جاتا ہے

Salgirah "عقدہ" means a year's knot; (گرہ) is an Arabic word meaning knot. The word (*Girah*) has also another meaning pocket. Thus, the couplet means: Allah has granted man some years, like putting some money in one's

pocket. Now the completion of one year of life means that out of one's age ordained by Allah one year has passed or the age has been reduced by one year. Is it an occasion for enjoyment or for mourning that the boy or the person has lost one precious year of his life?

A Dirge (مرثیہ) on the past years of life

My respected father رحمۃ اللہ علیہ on reaching the age of thirty years had made it a routine to compose a dirge after the passage of a certain number of years from his life. A dirge is composed to mourn the death of someone, but my father used to compose his own dirge under the title of "A Dirge on the past years of life."

Only with the help of Alalh can we understand the truth that past time does not, and cannot, come back. It is, therefore, no occasion of joy; it is rather an occasion to reflect seriously how to turn to good account the remaing years of our lives.

It is a matter of regret that time has become the cheapest thing today in our society. It is being wasted mercilessly in useless pursuits, gossips and other activities which are beneficial neither in our worldly affairs nor in the affairs of the Hereafter.

There are three categories of activites

Hazrat Imam Ghazzali رحمۃ اللہ علیہ has said that the activities of this world may be divided into three categories: Firstly, those that have some benefit and use, whether pertaining to the world or to *Deen* (religion). Secondly, those that are harmful and useless, either in resepct of the world or *Deen*. Thirdly, those activities which are neither beneficial nor harmful; they are totally useless. Thereafter, Hazrat Ghazzali رحمۃ اللہ علیہ has said that so far as harmful

activities are concerned they have to be shunned at all costs. The third category of activities, which are neither beneficial nor harmful, may also be regarded as harmful. This is becausae instead of spending your time in something beneficial and useful you are wasting it in doing something in which there is no benefit for you. Thus, you have only wasted the time which you could have turned to good account.

In reality this too is a great loss

Take an example. Suppose a man goes to an island in which there is a rock of gold. The owner of the rock permits the man to take out gold from the rock as much as he desires till a certain date but not after the expirty of the appointed date when the permission shall be cancelled suddenly and the man shall have to get out of the island. Now consider will that man waste any moment in taking advantage of the permission to extract gold? Will he postpone the work of collecting gold and prefer to go about in the island to enjoy its beautiful scenes for sometime? That man shall never do so. It will be his anxiety and effort to extract gold as much as possible, because that gold will be his sole property. If, instead of extracting gold, he sits aside, he really shall incur a great loss because of his negligence.

The queer loss of a businessman

A businessman used to call on my respected father from time to time. He had a big business in the city. Once he came to my father and requested him to pray for him as he had sustained a great loss. My father felt very sorry to hear that and asked him about the extent of the loss. He said that the loss ran into millions of Rupees. On being asked to give the details of the loss he told my father that a

business bargain worth millions of Rupees could not be settled. But for this, the normal busines activities were going on smoothly and satisfactorily. The businessman told my respected father رحمة الله عليه that the failure to strike the bargain entailed a great loss. Now see! This businessman considered it a huge loss when he could not earn a prospective profit. After relating this story, my respected father رحمة الله عليه observed:

It was better if the businessman had thought similarly about *Deen*. If he had spent the available time in useful activities and in the path of Allah and the Hereafther, he would have earned a huge profit which he could not earn. Thus, he sustained a great loss in the matter of *Deen*.

The Story of a Bania (An Indian Hindu Shopkeeper)

There is an event of exciting laughter, yet it contains useful morals for one endowed with intelligence. An elderly saint of ours who is also a famous physician told us this story of a Bania who was a druggist and his son also used to help him in the business at the shop. One day the Bania was going somewhere. He asked his son to look after the business. He instructed the son as to the prices of the various drugs. The son agreed to look after the business in his father's absence. A little later a customer came to the shop and purchased two bottles of some syrup at the rate of one hundred Rupees per bottle. When the father returned after some time he asked his son about the sales. The son told his father about the sales including the two bottles of the syrup which he had sold for one hundred Rupees each. On hearing this the father was greatly shocked at the action of his son who had sold the

two bottles of the syrup for one hundred instead of two thousand Rupees each. He scolded the son at his folly. The son too seriously felt the loss of his father and began to weep owing to the fault and besought his father to pardon him. When the father saw that his won was very much shocked at his folly, he consoled and comforted him thus: My son, it is not necessary to worry so much, because even the amount of Rs. 100/= for which you have sold the bottle of the syrup contians an element of profit. If you had worked wisely you could have sold the bottles for Rs two thousands, each. Anyway, we are not in loss at all.

Thus we see that if a businessman does not make a profit he thinks that he is in loss. If the absence of profit is regarded as loss in the worldly business, the same principle should apply to transactions concerning *Deen.* That is why Imam Ghazzali رحمة الله عليه has said that if we spend the available moments in activities which do not bring any profit, then this really means loss. If you had so desired, you could have earned a huge profit for the Hereafter. Mould your life on this pattern and see the result.

The Present Age and Time-saving devices

And think a bit how many comforts and blessings Allah has bestowed upon us in this scientific age, which our ancestors could not imagine. For example, in the olden days we had to collect wood sticks and dry them to make fire. Making tea used to take at least half an hour. Now, by the grace of Allah, we have electric and gas stoves on which we can prepare tea in two minutes. Thus, only in preparing tea we save twenty-eight minutes. In the same way the lengthy and tedious process of baking bread,

cooking meat and other foods have given way to instant baking and cooking on scientific appliances. Similarly, there are so many labour and time-savings blenders, grinders, crushers, cutters and choppers that provide us with finished products in minutes. Now think how is the time so saved employed. If we ask our women to do something, they say they have no time for that. In the olden days women did all this household duties manually, yet they had time enough to offer prayers, recite the Holy Qur'an and indulge in remembrance of Allah. Inspite of all these facilities women say that they get no time for the recitation of the Qur'an and remembrance of Allah.

In the olden days journeys were performed on foot or on horses and camels and thereafter on horse-carts and bicycles, buses and trains and then aeroplanes. Journeys taking months are now performed in days and hours. Yesterday I was in Madinah Munaw-warah where, by the grace of Allah. I offered the *Zuhr*, *'Asr*, *Maghrib* and *'Isha* prayers and today I have offered the Juma prayer here. Could anyone imagine in the past that it was possible for anyone to come back from Madinah Munaw-warah the next day? The position of journeys in the past was that if anyone was going to the Haramayn Sharifayn he would set off on the long journey after having his fautls and shortcomings excused by his friends and relations, becuase the journeys were very long and hazardous. Now Allah has made travelling so easy that a month's journey is performed in one day. Where has the saving of twenty-nine days gone? The simple answer is that the saving in time has been wasted and people say that they have no time.

Almighty Allah has granted us these facilities, so that we may save time and utilize it in remembring Him and

in preparing for the Hereafter. Now think where we are.

Satan has involved us in show-business

Lest the time saved should not be used in the remembrance of Allah and other useful activities, Satan has invented other engagements. He has involved us in show-business and instigated us to acquire the various luxuries of modern life and to earn more money for purchasing these luxuries, like the Radio, Television, V.C.R. We are all under the instigation of Satan and are sailing on the same boat. The time so saved is killed in gossip, useless recreation and other harmful pursuits.

Wastage of Time among womenfolk

The womenfolk are more commonly and widely afflicted with the show-business and wastage of time. They do a work in one hour which can be easily done in one minute. When they sit together they engage themselves in long and tall talks which necessarily include backbiting, lying, injuring the hearts of others and God knows what not. That is why Hazrat Hasan Basri رحمۃ اللہ علیہ has said that he has seen people who regarded the moments of their lives more precious than gold and silver. They scrupulously guarded these moments, lest they should be lost in useless pursuits.

Why should I waste time in taking revenge?

Perhaps I have already related this story to you that a gentleman went out in search of a friend of Allah (اولیاء). He came across a saint and informed him of his objective. The Wali advised him to go to a particular mosque where he would find three saints engaged in rememberance of Allah. He advised the man to strike each of them with a blow at the back. When the man went to the mosque he

found there three saints engaged in remembrance of Allah as he had been advised. He struck a blow at the back of one saint. The saint did not even look back at what had happened and remained remembering Allah. Why did he do so? He thought that during the time spent on looking back and taking revenge from the culprit he would utter the words سبحان الله many times and the benefit which would accrue to him from this conduct would not accrue to him from taking revenge.

Hazrat Mianji Noor Muhammad and how he realised the value of time

When Hazrat Mianji Noor Muhammd Janjanavi رحمة الله عليه went to the market to purchase anything he would hold his purse in his hands. After making the purchases he would place the purse before the shopkeeper and ask him to count and take the price. He did this, because he would utter the sacred words سبحان الله many times during the time spent on taking out the money from the purse, counting it and paying it to the shopkeeper.

Once when he was going somewhere with his purse in his hand, a thief snatched the purse from his hands and ran away. Hazrat Mianji Noor Muhammad رحمة الله عليه did not even look back to see who had snatched his purse and came back home. Why did he do so? He thought it better to remember Allah than to run after the thief. These saints and friends of Allah took care not to waste their time in activities which were not conducive to, and beneficial for their life in the Hereafter.

The matter needs to be tackled more hurriedly

This was in fact in compliance with a Hadith of the Holy Prophet ﷺ. I feel afraid when I read this Hadith. The

Hadith contains many morals and warnings. Hazrat Abdullah bin 'Umar رضی اللہ عنہ has narrated that he had a hut. The Arabic word for hut is خص. The hut had some wear and tear and one day he was repairing it. By chance the Holy Prophet ﷺ passed by him and asked what he was doing. In reply Hazrat Abdullah bin 'Umar said:

خص لنا وهى فنحن نصلحه

O Prophet of Allah we have a broken hut which we are repairing. At this the Holy Prophet ﷺ said:

ما ارى الامر الا اعجل من ذلك

"There is a matter which requires to be tackled more promptly". (Abu Dawood....... Hadith No: 5236)

That is, none knows when the lifetime will expire and death will overtake man and take him to the other world of the Hereafter. The moments which are presently available demand matters to be disposed of more promptly. In such a situation "you are busy with the useless work of repairing your hut".

Now look! That Companion رضی اللہ عنہ was not building a palatial building, nor was he busy with its painting and decoration. He was only repairing his hut on which the Holy Prophet ﷺ said: There is a matter which requires to be tackled more promptly."

While explaining the meaning of this Hadith the learned Ulama have said that the Holy Prophet ﷺ did not stop the Companion رضی اللہ عنہ from repairing the hut, because it was not a sin nor was it unlawful. The Holy Prophet ﷺ desired to make him رضی اللہ عنہ cautious and alert, lest he should devote all his efforts and energies to the affairs of this world.

Anyway, if we cannot follow in the footsteps of

these saints cent percent we should take care at least not to waste our precious time in useless pursuits. We should spend in useful work. It is a reality that by virtue of the remembrance of Allah a man can spend every moment of his life in preparing for the Hereafter.

Let your tongue remain wet with the remembrance of Allah, walking, sitting, standing, do every deed with true and sincere intention. If you act upon this advice your precious time will not go waste.

The relation of the Holy Prophet ﷺ with this world

Hazrat 'Ayeshah رضی اللہ عنہا has narrated that when at night the Holy Prophet ﷺ slept at his bedding, marks of the bedding would appear on his sacred body. One night Hazrat 'Ayeshah رضی اللہ عنہا spread the bed-sheet in two folds, so that there might be no marks left on the Prophet's ﷺ sacred body and he ﷺ might sleep more comfortably. When the Holy Prophet ﷺ got up in the morning he asked Hazrat 'Ayeshah رضی اللہ عنہا to let the sheet be in one fold instead of two.

Once Hazrat 'Ayeshah رضی اللہ عنہا decorated the walls of her room with a curtain on which there were pictures. The Holy Prophet ﷺ expressed displeasure at this and said: I shall not enter the room unless the curtain is removed, because it has pictures on it.

At another time Hazrat 'Ayeshah رضی اللہ عنہا hung a curtain which had no pictures on it, yet on seeing it the Holy Prophet ﷺ said:

مالی وللدنیا ما انا والدنیا الا کَرَاکِبٍ استظل تحت شجرة ثم راح وترکها (ترمذی کتاب الزهد حدیث ۲۳۷۸)

This means: What have I to do with the world. I am like a rider who takes rest for a short time

under a shade, then leaves it and goes ahead."

(Tirmizi, Kitabuz-zuhd, Hadisth No: 2378)

The Holy Prophet ﷺ has not prohibited his *Ummah* from these things, but by his habit and practice he has taught his *Ummah* not to take fancy to the charms of the world, nor to devote much time to its affairs, but he ﷺ has urged them to prepare for the Hereafter.

A Working Principle in this World

In one Hadith the Holy Prophet has said:

اعمل لِدُنيَاكَ بقدر بقائك فيها واعمل لِآخِرَتكَ بقدر بقائك فيها

This means:

work for your world in proportion to your stay in the world and work for your Hereafter in proportion to your stay in the Hereafter.

Our life in this world is short and limited , so we should work less for the sake of this world. As for the Hereafter it is eternal and limitless, so we should work more for the sake of the Hereafter.

This is the teaching of the Holy Prophet ﷺ.

We cannot aspire to reach the status of Hazrat Mianji Noor Muhammad رحمة الله عليه or other saints like him. We must not, however, become totally unmindful of the Hereafter by becoming deeply drowned in, and attracted by the charms of the world.

An easy way of turning time to good account

An easy way of making good use of the available time is to do two things. Firstly, make the intention (نيت) rightly and sincerely so that whatever you decide to do, you shall do it for the pleasure of Allah. For example, if you earn money, take food, associate with your family at home, it

should all be to please Allah and in compliance with the injunctions of the *Sunnah*. Secondly, you must keep yourself engaged in the remembrance of Allah to the best of your ability. It costs man nothing to remain rehearsing the following words while walking, sitting or lying in bed:

"سبحان الله والحمد لله ولا اله الا الله والله اكبر"

Does the rehearsal of these words entail any inconvenience or labour? If man follows this programme, his moments of life will remain profitably utilized.

Draw up a Schedule for your time

Thirdly refrain from useless activities and spend your time sparingly and thoughtfully and draw up a timetable of the available time and live strictly up to this Timetable. My respected father told me that every businessman prepares a Profit and Loss Account, showing the income, expenditure and Profit. He advised us to draw up a Profit and Loss Account of our time, out of the twenty four hours granted to us by Allah. We should calculate how many hours were spent for the pleasure of Allah and how many in useless and undesirable activities. In this way we should find out the Profit and Loss of our avilable time. If this is not done it means that the business is running in loss. Allah has said:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ۝ تُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ وَتُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ

(سورة الصف: ١٠)

O you who believe! shall I show you a business that will save from a painful doom? You should believe in Allah and His Messenger and strive for the cause of Allah

with your wealth and your lives. (61.10)

This too is *Jihad*

People think that Jihad is only fighting the enemies of Islam in the battlefield with swords and guns. This is indeed a superior branch of *Jihad. Jihad* is, however, not confined to this. It is also a branch of Jihad to fight against one's "self", ones desires and emotions. If some feelings and thoughts are arising in the heart against the will of Allah, these should be resisted. This too comes within the definition of Jihad and is a profitable business. Its profit will accrue in the Hereafter. I have heard from my respected father a principle of Hazrat Thanawi رحمة الله عليه that one who does not draw up a timetable of his time, nor does he keep an account of how one is spending one's available hours and minutes can hardly be regarded as a man. May Allah help us all to act upon these Principles. *Aameen.*

Never Postpone a Good Deed

Hazrat Hasan Basri رحمة الله عليه has further said:

ابن ادم ايّاك والتسويف

O son of Adam, beware of postponing good deeds. It is a natural tendency of man to postone good deeds for some other time i.e. till tomorrow or the day after tomorrow or for some other time. This is not a good tendency because experience shows that once a work is postponed it is never done. The principle of doing good deeds is that the deed should be undertaken as soon as the idea of doing it occurs to the mind and it should not be left undone.

Man gets time for a deed which he considers in his heart to be important

One of my Professor related to me an event which happened to him. Hazrat Maulana Khair Muhammad Sahib رحمۃ اللہ علیہ who was a great successor of Hazrat Thanawi رحمۃ اللہ علیہ once complained to professor Sahib that he never paid a visit to him (i.e. Maulana) nor did he maintain any contact with him even through correspondence. In reply professor sahib said, that he did not get time for that. Hazrat Maulana Khair Muhammad Sahib رحمۃ اللہ علیہ said: Look here! when it is said about anything that one could not get time for that it only means that no importance is given to the work. A man is sure to spare time for something when he realizes its importance in his heart. When this importance is absent in his heart the man ignores the work by saying that he has no time to do it.

Important work shall be accorded preference

It should be borne in mind that when many items of work accumulate with a person he cannot undertake all of them at one and the same time. In such a situation he will classify these items in order of their importance. If a person is doing a job but a more important job comes to him, then he will begin to work on the new job and postpone work on the first one for some time. This means that a man somehow or other finds time for a work when he realizes its importance. For example you have in hand many items of work and in the meantime you receive a call from the Prime Minister to see him. Will you ignore the Prime Minister's call for want of time? No, you will not do that, because now the response to the Prime Minister's call is more important. Postponing good deeds means that man does not realize their importance in his heart. He can find time for doing

them only when he realizes their importance.

You have at your disposal only today

What a wonderufl sentence has Hazrat Hasan Basri رحمة الله عليه spoken next:

فانك بيومك ولست بغد وان يكن غدلك فكس في غد كما كست في اليوم

This means that it is certain that today is at your disposal, but about tomorrow you are not certain. When tomorrow is not certain then dispose of your important business today on the belief that you will not see tomorrow and that whatever you have to do you must do today. Fortunately, if you get tomorrow then treat it in the same way as you are treating today, that this is at your disposal today and there will be no tomorrow. In this way work on the basis that the day at your disposal (i.e. today) is the last day of your life.

This *Namaz* (Prayer) may perhaps be the last Namaz of my life

That is why the Holy Prophet ﷺ has said:

When you pray, pray like one who is going to leave the world for ever and who may not get another opportunity to pray again. So, offer the present prayer as best as possible, because you are not sure of getting an opportunity to offer another prayer. (Ibn Majah, Kitabuz -Zuhd-Hikmah)

Anyway, every Muslim knows with belief and certainty the points and principles which Hazrat Hasan Basri رحمة الله عليه has explained, this knowledge is of no use unless it is acted upon. True knowledge is that which includes a man to action. The sayings of these learned

saints have this effect that if they are listened to or read with due attention and sincere desire they, by the grace of Allah, are sure to urge man to action.

Summary

From what we have discussed in the foregoing pages may be concluded that we should all realize the value of every moment of our lives and try to spend it in the rememberance of, and obedience to Almighty Allah. We should shun negligence, carelessness and wastage of time in useless pursuits. How nicely has someone put this idea:-

یہ کہاں کا فسانۂ سود و زیاں
جو گیا سو گیا جو ملا سو ملا
کہو دل سے کہ فرصت عمر ہے کم
جو دلا تو خدا ہی کی یاد دلا

It does not matter what you have gained or what you have lost. Profit and loss deserve no consideration. Forget them.
Life is very short. During this short life let your heart remain occupied with the remembrance of Almighty Allah.

May Allah, by His mercy, so mould our hearts that we may spend the time at our disposal in this life in the remembrance of, and obedience to, Allah and in the path of the Hereafter. We should refrain from useless pursuits.

May Allah help us all to act upon all these golden principles- *Aameen*.

وآخر دعوانا ان الحمد للہ رب العلمین

Series 38

ISLAM AND HUMAN RIGHTS

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ISLAM AND HUMAN RIGHTS

الحمدلله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ
بالله من شرور انفسنا ومن سيات اعمالنا من يهده الله فلا مضل له
ومن يضلله فلا هادى له ونشهد ان لا اله الا الله وحده لا شريك له
واشهد ان سيدنا وسندنا و نبينا ومولانا محمدا عبده ورسوله صلى
الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا كثيرا
اما بعد

فاعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم
لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللهَ وَالْيَوْمَ
الْاٰخِرِ وَ ذَكَرَ اللهَ كَثِيْرًا (سورة الاحزاب : ۲۰)
اٰمنت بالله صدق الله مولانا العظيم وصدق رسوله النبى الكريم ونحن
على ذلك من الشاهدين والشاكرين والحمد لله رب العالمين

All praise is for Allah. We praise Him and seek His help and forgiveness. We believe in

Him and rely on Him. We seek refuge with Him from the evils of our selves and the vices of our deeds. None can misguide him whom Allah guides and there is none to guide him whom He lets go astray. I bear witness that there is no God except Allah, the One. He has no partner. I also bear witness that our Master, our authority, our Prophet and our Sire, Muhammad ﷺ is His servant and His Messenger. May Allah have mercy on him, his household and his Companions رضی اللہ عنہ and bless them all abundantly.

And in the Messenger of Allah you have a good model, for him who looks to Allah and the Last Day and remembers Allah much. (33:21)

Respected Ulama',

Mr. President of the Assembly and Hon'ble Audience,

The mention of his Blessed name

It is an occasion of great delight and luck for me to participate in this assembly which has been held to revive the mention of the blessed name of the Holy Prophet ﷺ. It is a fact that this auspicious "mention" of his ﷺ blessed name is a source of great joy for us as some poet has said:

ذکر حبیب کم نہیں وصل حبیب سے

To talk about the friend is not less enjoyable than an actual meeting with him.

Almighty Allah has bestowed on this "mention" of the Prophet ﷺ excellence that if a person recites the sacred *Darood* on the Holy Prophet ﷺ only once, the reward of ten

good deeds are credited to the reciter's account, by Allah's mercy. It is, therefore, a matter of great joy and luck to take part whether as a speaker or as a listener in such an auspicious assembly which is held to revive the mention of the "friend", the Holy Prophet ﷺ. May Allah bestow upon us all the blessings of this assembly. *Aameen*!

His ﷺ attributes and accomplishments

We are going to say something about the sacred biography of the Holy Prophet ﷺ. It is so comprehensive a topic that one cannot do full justice even to only one aspect of it during the whole night. So thoroughly had Allah endowed his ﷺ sacred life with all the imaginable human accomplilshments! Someone has referred to them in a Persian couplet, this:

حسن یوسف دم عیسیٰ ید بیضا داری
آنچہ خوباں ہمہ دارند تو تنہا داری

This means: You (i.e. the Holy Prophet ﷺ possesses the beauty of Hazrat Yusuf علیہ السلام, the enliving breath of 'Eesa علیہ السلام and the miracle of the "White hand" of Hazrat Moosa علیہ السلام. In other words you combine in you all the attributes which others possessed one by one.

There is no exaggeration in this. He came to this world as a masterpiece of Allah's creation. He ﷺ appeared to be an embodiment of perfection from whatever angle of vision one looked at him ﷺ. Therefore, the speaker finds himself in a fix as to which aspect of his sacred biography he should select for his speech and which aspect he should ignore.

زفرق تابقدم ہر کجا کہ می نگرم
کرشمہ دامن دل می کشد کہ جا اینجا است

This is a persian couplet, meaning: When I look at the beautiful body of my beloved from the forehead right up to the feet, I find that every spot of the body is equally charming to attract the lover's heart.

The famous Urdu poet, Mirza Ghalib has also expressed the same idea in his couplet:

غالب ثنائے خواجہ با یزداں گذاشتیم
کاں ذات پاک مرتبہ دانِ محمدؐ است

The poet says that he has left the matter of praising the Prophet Muhammad ﷺ to Almighty Allah, because it is He alone Who knows the dignified status of the Prophet ﷺ.

The Propaganda of Todays World

It is not possible for man to do full jsutice to the praise of the Holy Prophet ﷺ. Our polluted mouths, and dirty tongues do not really deserve to be permitted to utter the name of the Holy Prophet ﷺ. It is, however, a great mercy of Almighty Allah that not only did He accord this permission, but He also permitted us to seek guidance and benefit from this. The biography of the Holy Prophet ﷺ contains countless topics, but respected Hazrat Maulana Zahiuur-Rashidi has proposed that we should discuss that aspect of the Prophet's sacred biography which contains guidance on the subject of Human Rights. The reason for adopting this topic is that presently a campaign of propaganda has been launched throughout the world that a practical implementation of Islam shall violate the Human Rights. It is being widely publicized that the concept of Human Rights was conceived and raised from the chambers of the western world and the first to confer rights on humanity are the people of the west and that no concept is available, - God forbid - regarding Human Rights in the

teachings of the Holy Prophet, Muhammad ﷺ. In deference to the command of Maulana Zahidur-Rashidi, I shall try to confine my speech to this topic. The topic has a somewhat scienfitic aspect which calls for careful and keen attention. So, I request all to bestow their best thought and reflection on this delicate topic. May Allah enlighten our hearts with something right and convincing on this topic!

The concept of Human Rights

An important question arises whether or not there is a comprehensive concept in Islam about Human Rights, in the light of the teachings of the Holy Prophet ﷺ? We have to find an answer to this question. This important question arises, because in this age a strange tendency is seen of evolving a concept of Human Rights in the light of an arbitrary and self-conceived principle and to present it to the world, as something sacred and inviolable requiring protection and implementation. Islam is being tested and judged by the yard-stick of this man-made conception of Human Rights. If any of these so-called Human Rights are found in Islam, or, for that matter, in the teachings of the Holy Prophet ﷺ, then these worldly-wise champions of Human Rights can stoop to recognize them, otherwise not. I take the liberty to put a question to these "thinkers and wise men". What is the norm and basis on which you have evolved these "Human Rights"?

The Human Rights have been changing from age to age

If you cast an eye on the past history of the world from its creation till the present day, you will find that the concepts of Human Rights have been changing from age to age, and region to region. Something regarded as a human

right in one age or palce was considered to be a violation of Human Rights in another age or another place. If you go through the annals of human history, you will find that whenever a concept of Human Rights was evolved in any age, intensive propaganda was launched in its favour that it 'was declared a cognisable crime to speak against it.

When the Holy Prophet ﷺ was commissioned as the last Messenger of Allah to this world, the concept of Human Rights was in existence, widely prevailing throughout the world. This concept was regarded as an irrefutable standard of Human Rights. Just take an example: According to that concept a slave in those days was not allowed to exercise any right over his life, property, and his body. What is more, he was deprived of every other conceivable human rights and gains and interests. It was the basic right of the master to put a collar on the neck of his slave or paly fetters on his feet. To justify it and to prove that it was in conformity with justice, they had evolved many principles and philosophies. You can verify this from their literature which is easily available. The modern champions of Human Rights may reject this by saying that this happened in ancient periods or at least fourteen centuries ago. All right, go back and to one hundred or one hundred and fifty years back when Nazi-ism and Fascism had sprung up in Germany and Italy, respectively. Today the names of Nazi-ism and Fascism have become words of abuse, and are hated throughout the world. Even so, go through their philosophies. They are so cleverly worded that you will find it difficult to condemn them purely on the basis of rational thinking. The concept they had put forward was that the strong has the right of ruling over the weak. It was considered a basic right of the powerful. The

weak were ordained to bend heads before the powerful. Thus, we see that in the history of human thinking, the concept of Human Rights have never been the same and uniform. It has always been changing. Something considered as a right in one age was rejected and substituted in another age. The items considered as Human Rights in any age were given protection of the law and it was considered, a cognisable offence to speak against them. What is the guarantee that the Human Rights for which the protection of the law is being demanded today will not be chagned tomorrow? Again, on what basis can they be regarded as right, incapable of being changed?

Determination of the correct Human Rights

The greatest contribution of the Holy Prophet ﷺ to the philosophy of Human Rights is that he ﷺ has furnished the right basis for the determination of Human Rights - the basis in the light of which it can be decided which of the Human Rights deserve, and which do not deserve protection. If the guidance and directions of the Holy Prophet ﷺ are not recognized as a basis, then no other basis is available in the world to settle the issue of protection.

An Organisation advocating the cause of Human Rights

It will be interesting to know that some time ago when I was sitting in my house after the *Maghrib* prayer, I received a visiting card from some person who wanted to see me. The card belonged to the internationally renowned organisation named "Amnesty International" which claims to be a champion for the protection of all the basic Human Rights. A Director of this organisation had come to

Pakistan who wanted to see me. I called him in. There was no prior appointment for this interview. A responsible officer of the Pakistan Foreign Ministry was also with him. You may probably be aware that the "Amnesty International" is that organisation which is regarded as champion for the protection of Human Rights and the freedom of writing and speech. The organisation has been objecting to and protesting against certain *Shari'ah* Laws promulgated in Pakistan or certain restrictions imposed on the Qadianis. When we met each other he said that he had come to see me, because his organisation had appointed him to make a survey of the public opinion obtaining in the South East Countries about the freedom of writing and speech and Human Rights. In other word, he wanted to know how the Muslims of South East Asia thought about Human Rights, freedom of writing and speech and freedom of expression and how far they were prepared to cooperate with his organisation. For this purpose he wanted to interview me. He apologized to me for not making a prior appointment for want of time. He desired me to answer a few questions on this issue to enable him to draw up a report.

The Kind of Surveys carried out nowadays

The following dialogue took place between us:

I : When did you arrive here?

He: I arrived here only yesterday.

I : What is your future programme?

He: I am going to Islamabad tomorrow.

I : What next?

He: After staying at Islamabad for a day or two I shall fly to Delhi.

I : How long will you stay there?

He: Two days.

I : What next?

He: After that I shall go to Malaysia.

I : You came to Karachi yesterday and to day in the evening you have called on me and tomorrow morning you are going to Islamabad. Today you have been in Karachi. Have you made a survey of the public opinion of the people of Karachi? He was very much upset at this question and went on saying:

He: A complete survey could not indeed be made during such a short time. Still, I have interviewed some persons and have been able to get some idea.

I : How many persons did you interview?

He: I have interviewed five persons and you are the sixth.

I :After interviewing only six persons you have made a survey in Karachi. Tomorrow you are going to Islamabad where you will stay only one day. You will complete your survey at Islamabad by interviewing another six men there. Thereafter you will go to Delhi and stay there for two days. After interviewing a few persons there you will have completed your survey at Delhi. Please let me know if this is the way of carrying out a survey.

He: You are reasonably right. I am not giving the time to this work as I should but I have insufficient time at my disposal.

I : If you do not have sufficient time then how did it become necessary for you to carry out a survey on this subject. If at all necessary, this survey work should have been taken up by a person who had the requisite time and who could call upon people and interview them for the purpose. It was hardly necessary to take up the survey if adequate time was not available.

He: You are quite right, but this was their time allowed to me for the work and I was helpless.

I : Excuse me, please. I am doubtful about the sincerity of this survey of yours; so I am not prepared to become a party to your survey, nor am I inclined to answer any of your questions. This is because only after interviewing five or six persons you will submit a report, claiming that this is the public opinion on the issue. What value can such a report have? Again he was very much upset at this argument.

He: Technically you are quite right, yet as I have called upon you to make our inquiry, please answer a few of my questions.

I : No. I shall not answer any question put by you. I am not going to become a party to this so-called survey, unless I become convinced that your survey has a scientific background and is based on sincerity. Kindly excuse me for this. However, you are my guest and as such I shall entertain you to the best of my ability.

Is the Theory of Freedom of Thought absolute?

I : If I am unreasonable and mistaken in my stand, kindly let me know that.

He: Your stand is quite reasonable, yet I request you as a brother to answer some of my questions.

I : I am afraid, I cannot answer your questions, but I want to put to you a few questions.

He: I had called on you to get answers to certain questions, but you do not want to oblige me with your answrs. Anyway, you may put your questions. What are they?

I : You have come out, flying the banner of Freedom of thought and Human Rights which you have

been vehemently propagating. Is this Freedom of Thought and Human Rights Absolute with no restrictions or conditions or do they need to be qualified with some restrictions and conditions?

He: I could not understand what you mean.

I : The meaning is quite clear. I want to know if the Freedom of Thought which you have been preaching is such that everyone is free to express openly whatever opinion or thought comes to his mind. Is this the intention? If so, a man may think that these rich men have earned and amassed great wealth and the poorer classes are starving. So the wealth of the rich should be robbed and distributed among the poorer classes. Suppose a man forms an association or an organisation in all sincerity and honesty to snatch the wealth and property of the rich through an organised form of dacoity and robbery for distribution among the poor. Will you uphold such Freedom of Thought?

He: Certainly not. It will not be permitted to rob others' property and wealth for distribution among the poorer classes.

I : This is exactly what I wanted to know. That is to say that Freedom of expression or of thought is not so absolute as not to require some restriction or condition must be imposed on it.

He: Yes, there must be some restriction or condition.

I : Tell me what will be the basis for imposing that restriction or conditoin? Who will impose that? Who will decide as to which kind of expression of though is lawful and which is unlawful. What will be the basis for taking such a decision? I would like to know if your organisation has conducted some scientific survey or

research in this behalf.

He: We did not reflect beforehand on this aspect of the issue.

I : Look here: You have come out on such a grand mission of procuring for the entire humanity the Freedom of expression of thought and opinion, but you have not yet resolved as to what should be the basis for the grant of this Freedom. What should be the restrictions and the conditions to be imposed on that Freedom?

He: All right, kindly let me know what they should be?

I : I have told you at the very outset that I am not going to answer any question. On the other hand I am asking you what restrictions and conditions should be imposed. I have requested you to tell me the answer to this question in the light of your angle of vision and that of your respectable organisation.

You have no standard

He : So far I have no formula in my mind for this. I, however, think that freedom of expression of an opinion that favours violence should not be allowed.

I : It has occurred to your mind that violence should be disallowed but another man may hold another opinion quite different from yours. Now who will decide, and on what basis, as to which form of expression of opinion should be allowed and which should be disallowed? After all, there should be some formula and standard.

He : After hearing your views the importance of the question about a formula or standard has dawned upon my mind which I shall convey to my chiefs. If I come across any literature about it, I shall send

it to you.

I : God willing, I shall be waiting for that literature and I shall also be grateful to you for any philosophy that you can furnish me concerning this issue. I am telling you in all sincerity to find out a formula and it should be furnished to me. I cannot help mentioning that despite all your theories and philosophies you cannot bring out an agreed formula which may be unanimously accepted by the whole world that freedom of expression should be allowed on such and such issues and disallowed on other issues. I shall feel highly obliged to you on helping me in the matter.

A period of one and a half year has passed, but I have received no reply.

The human intellect has its limitations

In fact these are vague slogans that there should be 'Human Rights' freedom of expression of opinion and freedom of writing and speech. They have no basis nor is it possible for them to have any basis, on which the world opinon will become unanimously agreed. Why? It is because whoever will evolve these bases will do so according to his own understanding and intelligence. The intellectual frames of two men, two groups or two ages can never be one and the same. So they differed and shall differ from one another and there is no way to uproot this difference. This is due to the fact that human intelligence has its own limitations; it has its jurisdiction which it cannot transgress. It is a great favour of the Holy Prophet, Muhammad ﷺ to the world that he ﷺ has taught that all such questions should be referred for answer to Allah, the creator of man and the entire universe. It is He and He alone Who can advise which Human Rights deserve, and which

do not deserve protection. There is none except Him who can solve this problem.

Islam is not in need of you

There are some people who say that they will accept Islam only when they come to know what rights Islam grants them. If they have already decided that they will accept that faith which allows them their favourite rights and they wish to accept Islam because they can get their favourite rights in Islam, then they should be told that Islam is not in need of them. Islam demands that man should first confess his weakness, helplessness and inability and admit in all sincerity and submissiveness that his intellect is unable to solve these problems and that he needs the basis on which he can solve these problems. When a man turns to Islam with this point of view, Islam provides him with right guidance. It is هدى للمتقين - It is guidance for the righteous. The attribute (*Mut-taqeen*) implies confession of one's inability and helplessness and the need to turn to the creator for help and guidance.

It has now become a common fashion to ask before accepting Islam, what advantages Islam offers by way of Human Rights. Note carefully that this is not the way of entering the fold of Islam.

When the Holy Prophet ﷺ conveyed to this *Ummah* the message of Islam, he did not ask them to accept Islam, because in Islam they could get this and that benefit. He invited them to the worship of Allah unconditionally. He ﷺ said:

قولوا لا اله الا الله تفلحون

(O People!) Say: there is no god but Allah and (by so saying) you will be successful.

If a man accepts Islam for the sake of material gains and worldly interest and desires, he is not searching for the right path in sincerity and submissiveness. First of all man must confess his inability that he cannot solve these difficulties with the help of his intellect.

Jurisdiction of the Intellect

You should bear in mind that the human intellect is not useless. It is a very useful gift from Allah. It, however, remains useful as long as it is used within its bounds. If you use it for things which do not fall within its jurisdiction, it will begin to give misleading answers. Allah has granted man another source of kowledge and information beyond the human intellect. This is called *Wahi* (Revelation). *Wahi* (Revelation) comes to man's help to provide him right guidance at a time when the human intellect utterly fails.

Jurisdiction of the Senses

Almighty Allah has granted us eyes, ears, a tongue. These are very useful organs with the help of which we are able to know many things, by seeing hearing and tasting. Almighty Allah has, however, ordained a jurisdiction for each organ, beyond which it cannot operate. For example, the eye can see but it cannot hear. The ear can hear but it cannot see. Then comes beyond which neither the eye nor, the ear, nor the tongue can do anything. For this occasion Allah has bestowed upon man his intellect to guide him where these organs fail.

The Intellect alone is not sufficient

Take an example. This chair is lying before me. By seeing with my eyes I come to know that its handles are yellow; by touching them with the hand I came to know that

they are smooth. A question arises whether the chair came itno existence by itself or it was made by someone. Neither the eye, nor the ear or the tongue can answer this question. For this purpose Allah has created another faculty. With the help of this faculty, that is the Intellect, I conclude that this beautiful handle cannot come into existence by itself, but it is the carpenter who made it. Next a fourth question arises, i.e., how should this chair be used? Where is its use profitable and where is it unprofitable? Even the intellect is unable to answer this question. To help man on such occasion Almighty Allah has created another channel of information. This is the *Wahi* (Revelation). It descends from Allah and decides what is good and what is evil, what is useful and what is harmful. In fact, *Wahi* comes into play where the human intellect becomes totally helpless. When Allah and His Prophet ﷺ issue some orders to guide man in situations where the intellect fails they should not be disobeyed on the ground that our Intellect fails to understand the wisdom of those orders. Such an attitude is due to the ignorance of the reality of the intellect and the *Wahi*. If all things could be understood through the Intellect, there was hardly any need to send down *Wahi*. It is sent down to guide man in matters which lie beyond the jurisdiction of the human intellect. If it had been within the jurisdiction of the Intellect to solve all problems it would have been enough for Almighty Allah to issue a command directing that He has granted man intellect which will help him in deciding what is good and what is bad, and that is all. Neither a Book, nor a Prophet, nor any *Deen* would have been necessary. Allah however, did not consider it enough to grant man Intellect, but He sent down Messengers, scriptures and *Wahi* (Revelation). This only means that the Intellect alone is not sufficient to guide man. Those who do

not accept this fact are ignorant of the reality of *Deen*.

This provides answer to another question, which very frequently arises in man's mind. They say that the Holy Qur'an did not teach man to climb to the Moon, nor did the Holy Prophet ﷺ teach the way to conquer the space. The other nations worked to arrive at formulas for such miraculous strides and we have remained behind in spite of the Qur'an. Why did the Qur'an and the *Sunnah* not give us these formulas?

The answer to this question is not far to seek. Allah and His Prophet ﷺ did not reveal to the world formulas to conquer the space or climb to the Moon, because these subjects lie within the jurisdiction of the human Intellect. The more man studies science, makes experiments and uses his Intellect to master these fields, the more he will go ahead with his scientific discoveries. As these subjects are purely within the scope of the Intellect, it was not at all necessary either to send a Prophet or reveal a book for this purpose. They are needed only where the human itnellect becomes helpless. Likewise, the organisation of the "Amnesty International" is unable to decide which Human Rights or which form of expression of thought and opinion need or do not need, protection. As the human Intellect was quite helpeless in this matter the Holy Propeht ﷺ came with his enlightening formulas concerning this important issue.

How to protect the Rights?

It is the Holy Prophet ﷺ who decided which Human Right deserves and which does not deserve protection. This is indeed his ﷺ great contribution to the subject of Human Rights. Now consider which rights the Holy Prophet ﷺ bestowed upon man, which rights he ﷺ recognised and which rights discharged practically.

In today's world of ours there are many champions of Human Rights everywhere, crying hoarse with diverse slogans in favour of protection of rights, but when their own interests are at stake they trample upon all principles and norms of morality.

The condition of today's world

One requirement of Human Rights is that there should be Democracy - secualr Democracy. As American book named "The end of History and the Last man" has become very popular among all the educated circles. It claims that the theory of Democracy marks the end of human history and now it will not be necessary to evolve any new theory concerning the rise and fall of man, we believe in the "Finality of Prophethood" and now we have the Fianality of Theories". In other words, now no theory for the welfare of men will follow in the wake of the theory of Democracy.

On one hand, slogans are raised that what the majority says is the whole truth. On the other hand when the same majority wins the elections in Algeria, Democracy is defeated and its existence jeopardized. So, it is one thing to raise slogans and quite another thing to put them into practice.

It is quite all right to raise slogan that all men should get their rights, should have freedom of expression and the right of self-determination. All this looks very nice, but on the other hand by violating this very right of self-determination the people are being ruthlessly crushed and tyrannized. It is dangerous to say a word concerning them. The same advocates of Democracy and Freedom are now persecuting them. Only saying something with the tongue in favour of Human Rights and sitting idle without

any action has no sense. It was the distinction of the Holy Prophet, Muhammad ﷺ that he himself actually worked to discharge the rights which he granted to others.

A promise must be honoured

It is occasion of the Battle of Badr and Hazrat Huzaifah bin Yaman رضی اللہ عنہ is going to Madinah Munaw-warah along with his father to see the Holy Prophet ﷺ. On the way they confronted Abu Jahl's army. The army men stopped them from going to the Holy Prophet Muhammad ﷺ, because they thought, that the two would join the Prophet's army to fight against them. After some argumentation they agreed to let them go on the promise that they would not join the Prophet's army. Hazrat Huzaifah and his father رضی اللہ عنہ made this promise and thus they got rid of the enemies. They at last arrived at the Prophet's camp and stayed with him ﷺ, until the battle was declared. It was a battle in which the Mushrikeen of Makkah numbered one thousand men strong, fully equipped. The Muslims only 313 uneqipped persons. They had only eight swords, two horses, seventy camels. Some had picked only sticks and pieces of stone. At such a critical time every individual had his value. Someone suggested to the Holy Prophet ﷺ to recruit for the battle these two new converts to Islam, irrespective of the promise which had been elicited from them by coercion. After all, this was a Jihad called "*Yaumul-Furqan*", about which the Holy Prophet ﷺ had said: Almighty Allah has forgiven all the past and future sins of the people of Badr. Hazrat Huzaifah bin Yaman رضی اللہ عنہ desired to take part in the *Jihad* along with the Holy Prophet ﷺ. The Holy Prophet ﷺ however, stopped him from joining the *Jihad* in honour of the promise he had made to the enemies. It is

one thing to make verbal claims and quite another thing to discharge them. A man's integrity is tested on critical occasions. We are champions of Human Rights, but we destroyed the innocent people of Hiroshima and Nagasaki (Japan) with the atom bomb so ruthlessly that even their future generation are being born disabled and crippled. When one's own interest is involved, morals and character are set aside. (Al-isabah, Vol-1, Page 316)

To sum up not only did the Holy Prophet ﷺ teach Human Rights, but he ﷺ demonstrted them practically.

Protection of Life in Islam

The foremost among the Human Rights and the basic rights is the protection of man's life. None should kill a man by oppression.

وَلاَ تَقْتُلُوا النَّفْسَ الَّتِیْ حَرَّمَ اللّٰهُ اِلاَّ بِالْحَقِّ (سورہ بنی اسرائیل: ۳۳)

> And do not kill the soul which Allah has forbidden, except with right. (17:33)

The Holy Prophet ﷺ directed his soldiers not to kill children, women nor old persons. These prohibitions were binding on the fighters in *Jihad* also. These were not empty words. They were followed in letter and spirit. As regards our present champions of Human Rights, you have just seen what havoc they played among the innocent population in Japan-God forbid!

Protection of wealth and property in Islam

The second basic right of man is the protection of his welath and property. Allah has said:

وَلاَ تَأْكُلُوْا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ (البقرہ:۱۸۸)

> And do not eat your property among yourselves unlawfully. (2:188).

The Muslims did not misappropriate others' property by creating false excuses. Today, these so-called champions are very honest and trusty, as long as their own interests are safe. When their interests and safety are at stake and matters develop into enmity leading to fighting, they commit all sorts of attrocities, including confiscating properties and freezing accounts. The sancity and importance of Human Rights vanish altogether. In such a crisis protection of property has no meaning.

I am mentioning below the exampel which the Holy Prophet ﷺ set during the battle of Khaibar between the Muslims and the Jews. The Holy Prophet, Muhammad ﷺ and his Companions رضی اللہ عنہم were besieging the fort of Khaiber. There was a poor herdsman in Khaiber who used to tend goats for wages. He saw the Holy Prophet ﷺ and his army surrounding the fort. He had already heard the name of the Prophet, Muhammad ﷺ. It occurred to his mind to see him ﷺ on this occasion and hear what he ﷺ has to say. He came out of the fort alongwith his goats and asked about the whereabouts of the Prophet ﷺ. On being guided to him ﷺ he was surprised to see that the commander of the Muslim army and such a great Prophet was staying in a lowly hut raised with date-palm leaves. When the hredsman entered the hut, he found there the man ﷺ he wanted to see. He said: O Prophet of Allah ﷺ what is your message? The Holy Prophet ﷺ briefly explained to him the belief concerning *Tauheed* (oneness of Allah). The herdsman asked: what will be my status, if I accept your message. The Holy Prophet ﷺ replied, saying: I will embrace you, you will become my brother and you will have the same rights which other Muslims enjoy. In utter surprise the herdsman reacted, saying: you are telling me such things, while I am a jet black herdsman in tattered

and foul-smelling clothes. In such a pitiable condition you say, you will embrace me. In my present status I am scolded and disgraced. Why will you embrace a hated man like me? The Holy Prophet ﷺ said: I shall embrace you, because all Allah's creatures are equal in His sight. The herdsman said: If I accept your message and turn Muslim, what will be my fate? The Holy Prophet ﷺ said: If you die in this battle I bear witness that Allah will change the darkness of your face into shining white and the foul smell of your body into refreshing fragrance. The truthful words of the Holy Prophet ﷺ had their effect on the heart of the herdsman and he embraced Islam by pronouncing the *Kalimah*

After thus becoming a Muslim he offered to obey the Holy Prophet ﷺ. The Holy Prophet ﷺ did not command the herdsman to offer prayers or observe fasting. The first thing he ﷺ ordered him to do was to return the herd of goats to the owner, as it was a trust with him. Whose goats were these? They belonged to a jew with whose tribe the Muslims were at war. Their wealth and properties could be seized as war spoils

The Holy Prophet ﷺ explained to him that it was lawful to seize a property during the state of a waging war, but as the herdsman had tkaen possession of the goats under a contract, it should be fulfilled and the goats returned to the owner, jew, safe and sound. The herdsman siad: O Prophet of Allah ﷺ, the goats belong to your arch enemies, thirsty for your blood, yet you ﷺ desire the return of these goats to them. The Holy Prophet ﷺ insisted on the goats to be returned and they were returned.

Can anyone cite an example of this honesty and trustworthiness that full protection is being afforded to

human property during the state of a raging battle. After returning the goats the herdsman came back to the Holy Prophet ﷺ and asked what he should do. The Holy Propeht ﷺ said to him: Neither is it prayer time that you should pray nor is it the month of Ramazan that you should observe fasting, nor you have money to pay *Zakah* (compulsory tax). The only form of worship for you is to take part in the *Jihad*. Accordingly, he joined the battle. His name was Aswad Ra'ee. It was the practice of the Holy Prophet ﷺ at the end of a battle that he ﷺ made a round of the battlefield to find out the battle casualties. He ﷺ saw that the Companions رضی اللہ عنہم had assembled at a place round the dead body of a black man whom they had not seen earleir. The Holy Prophet ﷺ recognized the body on going near it and thus addressed the Noble Companions رضی اللہ عنہم: I recognize this man and I see with my eyes that Almighty Allah has given him a bath with the sacred water of *Kausar* and *Tasneem* (rivers in Paradise) in the Paradise of "*Al-Firdous*" and has changed the darkness of his face with shining white. Likewise He has changed the foul smell of his body into refreshing fragrance. The Protection of wealth and property was not only the subject of formal talk. The Holy Prophet ﷺ actually demonstrated this by giving protection under a contract to property and wealth belonging to infidels and enemies.

Protection of honour in Islam

The third basic right of man consists in the protection of his honour and dignity. It is easy to find many champions of the protection of man's honour. Yet it was for the first time that the Prophet ﷺ taught that it is also a part of man's honour that none should backbite him. Not only is it forbidden to backbite anyone but it is also

forbidden to listen to backbiting. There is, however, none among the so-called champions to raise his voice against this sin. Hazrat Abdullah bin Masood رضی اللہ عنہ, the most knowledgeable among the Noble Companions رضی اللہ عنہم was once performing "*Tawaf*" (circumambulation) of the Ka'bah. Addressing the Ka'bah during Tawaf, the Holy Prophet ﷺ said: O House of Allah! How sacred, how magnificent you are! Then addressing Hazrat Abdullah bin Masood رضی اللہ عنہ he ﷺ said:O Abdullah! This House of Allah is very sacred, very honourable, yet there is a thing in this universe which is more sacred than this House of Allah, What is that? The life, property and honour of a Muslim are more sacred than the Ka'bah. A man who causes loss of life, wealth and property and violates anyone's honour without right then, according to the Holy Prophet ﷺ, he commtis a sin more heinous than demolsihing the Ka'bah. It is the Holy Prophet ﷺ who has granted this right.

Protection of livelihood in Islam

The protection of life, property and honour being man's basic right is indeed imperative. Then man also needs to earn livelihood to live in this world; he needs work and employment. On this question the Holy Prophet ﷺ has said: None can be permitted to close the door of livelihood upon others by force of one's wealth.

On one hand he ﷺ said that "Freedom of Contract" is allowed in Islam, in general. On the other hand he ﷺ ordered that all such contract agreements upset and disturb the common social order and close the door of livelihood upon others are prohibitted. The Holy Prophet ﷺ said: meaning, "The inhabitant of a city should not sell the goods of a villager." Suppose a man brings goods, e.g.,

agricultural products, vegetables, fruits etc., for sale in the city, no city-dweller should beocme his broker or commission agent. Apparently there is no objection to concluding such agreements between two persons. The Holy Prophet ﷺ has disclosed the defect underlying such an agreement. The city-dweller will hoard the goods with him and in this way he will become a monopolist and impose his monopolistic policy on the market. This will close the door of livelihood upon others. Hence the Prophet's ﷺ order: لا يبع حاضر لباد To conclude, everyone has a right to earn his living with reasonable freedom. It is unlawful to amass wealth by means of interest-bearing transactions, gambling, speculative bids, etc., and thus gain monopolistic control over the entire market. This policy stops others from entering the market for earning their livelihood. The Holy Prophet ﷺ has declared protection of livelihood as a basic right for all human beings. He ﷺ has said:

دعوالناس يرزق الله بعضهم ببعض

> Leave the people free, so that Allah may provide them livelihood through one another.

This is the protection and guarantee of earning livelihood. It is the Holy Prophet ﷺ who has taught these Human Rights and he ﷺ has shown how to discharge them by his own acts and practices.

Protection of Belief in Islam

Everyone is free to entertain whatever beleif or faith one prefers. Islam lays no restrictions on anyone on one's freedom to adopt the faith of one's choice. The Holy Qur'an declares:

لَا إِكْرَاهَ فِي الدِّيْنِ

There is no compulsion in religion.(2:256)

If any person decides to remain a Christian, a Jew, or a Hindu, he is free to do so. None can force him to change his faith. Preaching of Islam is, however quite lawful. The principles and good points of Islam will be preached to all but they will be left free to accept or reject the preaching. As mentioned in the Holy Qur'an, none can be forced to accept Islam. It should, however,, be noted that if a man has accepted Islam by his own choice and without any pressure brought against him, he is not allowed to renounce Islam and become a renegade. If freedom to go back to apostasy is allowed to him he will spread corruption in the society. He will, therefore, be stopped from doing this mischief by means of capital punishment.

Anyway, I have already pointed out that the Holy Prophet ﷺ has provided the basis for resolving such issues. It is another matter that some may not be able to understand this. The true and genuine right is that which is recognized by Allah and His Prophet ﷺ. Intially everyone is free to adopt whatever faith one prefers, but after having accepted Islam one is not allowed to go back and become an apostate. Had this freedom been allowed the enemies of Islam would have made Islam a child's play, entering it in the morning and renouncing it in the evening.

After having once accepted Islam it is not permitted in a *Darul-Islam* (Muslim Land) to go back to *Kufr* (infidelity). While one is living in a Muslim land one is not allowed to spread corruption in this way.

The practice of Hazrat Umar Farooq رضی اللہ عنہ

The topic under consideration is quite lengthy. I have placed before you five examples: (1) Protection of life, (2) of wealth and property, (3) of honour, (4) of belief and (5) of the means of livelihood. These represent man's five basic necessaries of life. The important point worth noting in this behalf is that champions of these Rights are found everywhere but among the protectors and guarantors of these rights is only the Holy Prophet ﷺ and his Noble Companions رضی اللہ عنہم and their followers.

It was during the Caliphate of Hazrat Umar رضی اللہ عنہ that the *Jizya* (Poll) tax was collected from the non-Muslims living in Baitul-Muqaddas (Jerusalem) in lieu of the protection provided to them for their lives and wealth and properties. Once it became necessary to detach the army from Jerusalem and send it to some other battle front under some emergency. Hazrat Umar Farooq رضی اللہ عنہ said that they had taken upon themselves to protect the lives and properties of the unbeleivers living in Jerusalem in lieu of *Jazya*. If the army was removed from there, who would provide them this protection? The situation was explained to the non-Muslims that under some emergency the army was being sent to some other front and they could not provide protection for their lives and properties. As such, the entire amount of the *Jizya* collected from them was returned to them.

The Practice of Hazrat Mu'a-wiyah رضی اللہ عنہ

Hazrat Mu'a-wiyah رضی اللہ عنہ is one of the greatest companions and champions of Islam against whom his enemies have woven false defamatory stories. It is recorded in Abu Dawood that during the battle between the Muslims and the Romans an armistice was signed between the

Muslim and the Christian armies. This armistice was valid up to a given date. Hazrat Mu'a-wiyah رضی اللہ عنہ was a very wise commander. The planned to station the army at the order on the date on which the armistice was to expire. The intention was that being on the border he would launch his attack on the enemy as soon as the date changed, marking the expiry of the armistice. He ﷺ followed his plan. no sooner did the date change than he attacked the enemy land, while the enemies were quite unaware of this plan. The Muslim army finding no resistance, entered far into the enemy land. While they were pressing forward with victory after victory. They heard a loud call coming from behind. The call was قفوا عباد الله! عبادالله (O servants of Allah, stop). Hazrat Mu'a-wiyah رضی اللہ عنہ stopped and came to know that the man making the call was Hazrat Amr bin 'Abasah رضی اللہ عنہ who was shouting that he had heard the Holy Prophet ﷺ saying:

من كان بينه وبين قوم عهد فلا يحلنه ولا يشدنه حتى يمضى امله

اوينبذ عليهم على سواء (ترمذی کتاب الجهاد، باب فی الغدر، حدیث نمبر ۱۵۸۰)

sThis means: when an agreement is concluded with a people not even the slightest change should be made neither in its opening nor its tying, until the expiry of its term or until it is declared openly that the agreement stands abrogated.

(Tirmizi, Book of Jihad.... Hadith No: 1580)

Hazrat Amr رضی اللہ عنہ further said: you stationed the army on the enemy's border during the validity of the agreement and you may perhaps have penetrated the border a little. This is a violation of the agreement and the land grabbed by you during this period is against Allah's will. Now see what Hazrat Amir Mu'a-wiyah رضی اللہ عنہ did in such a crisis. In obedience to the Holy Prophet's injunction he called the army back and vacated the

conquered territory. Perhaps the world cannot cite another example in which a conqueror vacated his conquered territory for the only reason that a slight doubt had occurred in the interpretation of the agreement as to the period of its validity.

In short, firstly, it is the Holy Prophet ﷺ who has furnished the basis as to who will determine and define correctly the Human Rights. Secondly, the Holy Prophet ﷺ has himself put into practice the Human Rights which he has dictated to the world.

Human Rights, as being propagated today

Printed charters in the name of Human Rights are being circulaed worldwide with great pomp and show. These so-called champions of Human Rights feel no hesitation in killing and destroying innocent men by shooting down aeroplanes where these attrocities serve their vested interests. These worldly-wise champions of Human Rigts cry hoarse for the protection of these Rights only when their own profit and loss are affected and not otherwise. The Holy Prophet ﷺ does not recognise such Human Rights as are based on mere show and selfishness. There are people among us who take an apologatic attitude before the clarion propaganda of the west and try to distort the meaning of the Qur'an and the Ahadith in an attempt to accommodate in them the types of Human Rights preached by the so-called champions of the west. Remember, however, the truth contained with verse of the Holy Qur'an:

وَلَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَلَا النَّصٰرٰى حَتّٰى تَتَّبِعَ مِلَّتَهُمْ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى (البقرة: ١٤٠)

And the Jews will not be pleased with you, nor the Christians, unless you follow their creed.

Say: Surely the guidance of Allah is the (true) guidance (2:120)

When the bare fact remains that the Jews and the Christians will never be pleased with you, until you follow their religion, then take no heed of their propaganda and stand firm against them in your stand in the light of the Qur'an and the *Sunnah*. May Allah guide us all on the straight path. *Aameen.*

وآخر دعوانا ان الحمد لله رب العلمين

Series : 39

THE REALITY OF SHAAB-E-BARA'AT

DARUL ISHAAT URDU BAZAR KARACHI

Venue : Jame' Masjid Baitul Mukarram,
Gulshan-e-Iqbal,
Karachi
After 'Asr Prayers

THE REALITY OF SHAAB-E-BARA'AT

الحمدلله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له واشهد ان لا اله الا الله وحده لا شريك له واشهد ان سيدنا وسندنا ونبينا ومولانا محمدا عبده و رسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا كثيرا

اما بعد

All praise is for Allah. We praise Him and seek His help and His pardon. We believe in Him and rely on Him. We seek refuge with Allah from the evils of our souls and the vices of our deeds. There is none to misguide him whom Allah guides and there is none to guide him whom Allah lets go astray. I bear witness that there is no god except Allah the One, Who has

no partner. I also bear witness that our master, our authority our Prophet and our Sire, Muhammad ﷺ is His servant and His Messenger. May Almighty Allah send mercy on him, on his household and on his Companions رضی اللہ عنہم and bless them and salute them all a great deal.

The month of Sha'ban has begun in which there is a blessed Night, named "Shab-e-Bara-'at". Some people think that the excellence of this night is not proved from the Qur'an and the Ahadith and it is baseless to keep vigil in this night. They think that worship and devotion in this Night have no special claim to reward. Moreover, they think that it is a *Bid'ah* (innovation) to specify this night for some special worship. As such, various questions are arising in the minds of the people about this night. Hence discourse about it.

Deen (Faith) consists in compliance

I must tell you here briefly that I have repeatedly clarified that it is a *Bid'ah* (innovation) to count as a part of *Deen* all those forms of worship which cannot be proved valid from the Holy Qur'an, the *Sunnah*, the statements and practices of the Noble Companions رضی اللہ عنہم as well as from the acts and practices of the *Tabi'een* (followers of the companions). I have also been telling you from time to time that it is no *Deen* to invent some practice from one's own mind and follow it as an item of *Deen*. On the other hand, *Deen* is the name of compliance and obedience - compliance with, and obedience to, the Holy Prophet ﷺ, his ﷺ companions رضی اللہ عنہ, the *Tabi'een*, and the righteous saints and savants. If it is proved that this Night carries no distinctive feature, then it will be *Bid'ah* to invent it with

special importance. I have expressed the same opinion about the Night of Ascension (معراج) that the Qur'an and the Ahadith do not mention any special worship this Night.

It is not right to think that the excellence of this Night is baseless

It is in fact absolutely wrong to say that no excellence of Shab-e-Bara-'at is proved from the Hadith. It is a fact that ten Noble companions رضی اللہ عنہم have narrated that the Holy Prophet ﷺ did mention the excellence of this Night. Some of these Ahadith are indeed weak in authenticity. On this account some 'Ulama' have declared that the claim of excellence for this Night is baseless. It is, however, the decision of the Muhaddiseen and Doctors of religion that, if a weak Hadith is confirmed by many other Ahadith, its weakness in authenticity disappears. As I have already mentioned, narratives of ten companions ﷺ are available in support of the excellence of this Night. It is, therefore, not right to declare that the excellence of this Night is baseless.

Shab-e-Bara-'at and the earlier centuries

Care was taken to benefit from the excellence of this night during the earlier centuries of the Muslim *Ummah*. The people used to take special care to indulge in worship in this Night. It is, therefore, not right to call it a *Bid'ah* (innovation) or baseless. It is quite true that it is a Night of excellence which enjoys a special importance. It is a source of reward and divine favour to take to worship and devotion in this Night.

No specific form of worship is prescribed

It is, however, quite correct to say that no specific form of worship has been prescribed for this Night. Some

people have invented various ways of praying from their own minds. They suggest, without any proof and authority, that so many *Rak'ats* with such and such verses should be offered and so many times. This is all baseless. One may take advantage of this sacred Night by offering Nafl prayers, reciting the Holy Qur'an, remembering Allah and counting over the beads (تسبیح) sacred words and phrases. They may also pass the Night by praying to Allah for His grants and favours. No specific form of worship is proved for this night.

To visit Graveyards in this Night

There is another act for this night which is proved by a narrative that the Holy Prophet ﷺ once visited the graveyard, named Jannatul Baqi' (جنت البقیع). The Muslims also began to visit the graveyards in compliance with this narrative. My father Hazrat Mufti Muhammad Shafi' Sahib رحمة الله عليه used to say something very useful about this issue. He said that in the matter of following the Holy Prophet ﷺ we should not try to overstep him ﷺ. It is narrated that the Holy Prophet ﷺ visited the graveyard of Janatul-Baqi' in this Night only once in his ﷺ sacred lifetime. Following this *Sunnah*, it is all right to visit some graveyard only once in life. It would be overstepping the Holy Prophet ﷺ to visit graveyard regularly as a compulsory duty and to cosnider this practice as an inseparable part of the Shab-e-Bara-'at and consider its omission as an omission of the Shab-e-Bara-'at itself. If anyone visits a graveyard once in defference to the Prophet's *Sunnah*, it is a good act deserving divine reward. This should, however, not be made a regular practice. It is a point of understanding *Deen*. Take everything concerning *Deen* at the same degree and level at which it is proved from the Ahadith and do not go beyond

the permissible limits. You are free to observe other *Nafl* (optional) of worship and devotion, as you desire.

Offer *Nafl* (optional) Prayers at home

It has come to my knowledge that some people offer *Nafl* Prayers in this Night and in the Night of Power in congregation. Previously people offered Shabina Prayers (Recitation of Qur'an during Ramazan) in congregation, but now they have begun to pray the *Salatut-Tasbeeh* (A Nafl Prayer) also in congregation. Congregation of *Salatut-Tasbeeh* is not lawful in anyway. Note carefully a principle about congregational prayers. It is proved from the Holy Prophet ﷺ that prayers of *Taraweeh*, *Kusoof* and *Istisqa* may be offered in congregation. It is better that prayers other than these should be offered at home. It is only the *Farz* (obligatory) Prayers that need to be offered in congregation in the mosque. Not only is it better to do so, but it is also *Sunnah Muakkada* (confirmed), nearing in importance a compulsory prayer. The basic rule about *Sunnah* and *Nafl* prayers is that a man should offer them at home. When the *Fuqaha* (Islamic Jurists) saw that sometime the people omit the *Sunnah* prayers at home, they also advised that if there was likelihood for the *Sunnah* prayers to be ignored at home, then these too may be offered in the mosque. As regards *Nafl* prayers, there is a consensus of opinion among the *Fuqaha* that they should better be offered at home. Arranging congregation for *Nafl* Prayers is strictly unlawful in the opinion of the Hanafites. As such, to offer *Nafl* Prayers in congregation will, in their opinion be a sin instead of an act of virtue to deserve any reward.

Offer *Farz* (obligatory) Prayers in congregation

The *Farz* (obligatory) Prayers are a distincitive rite of *Deen*. It is imperative to offer them in the mosque in congregation. It is not lawful to offer *Farz* Prayers at home. It would not be lawful and right for anyone to think that it would be an act of ostentation to offer prayer in the mosque in a congregation. *Farz* Prayers must be offered in the mosque in congregation, because pryaing in this way is demonstration of a distinctive rite of Islam and Islam's might and dignity.

Seclusion is needed for *Nafl* Prayers

The *Nafl* (optional) Prayer is a form of worship which represents a personal relation between the *Namazi* and his Creator and Nourisher, Allah. This is demonstrated in what happened with Hazrat Siddiq Akbar رضی اللہ عنہ . The Holy Prophet ﷺ asked him رضی اللہ عنہ why he recited the Qur'an in such a low voice, He رضی اللہ عنہ replied saying:

اسمعت من ناجيت (ابو داؤد حدیث ۱۳۲۹)

(I was reciting it to Him Whom I was addressing in my Prayer.

(Abu Dawood, Book of Salat.....Hadith No: 1329)

In so far as *Nafl* Prayers are concerned, they are like a secret whisper between the devotee and his Allah. None should intervene between the two. Allah desires that His servants should establish direct contact with Him. That is why, congregations and assemblies have been declared disgustful in the matter of optional forms of worship. The servant of Allah has been commanded to approach his Allah alone and in seclusion. What a great prize is this seclusion and privacy! Just reflect on this divine gift and favour.

Come to Me in loneliness

The congregational prayer may be compared to a general assembly of Almighty Allah, just as there are general assemblies of worldly kings and presidents. In addition to general assemblies there are also secret or special assemblies with restricted audience. It is a great favour of Almighty Allah that in addition to His general assemblies, He admits His servants to this specific, private and secluded assemblies. If a man converts these secluded assemblies into general assemblies, it only means that he is not paying due regard to Allah's special court. Allah is calling you to approach Him in loneliness and privacy to receive His special favours but you are approaching Him with a large assembly.

You have disregarded this blessing

Take an example. You want to have an audience with a King and the King makes you an appointment to see you in privacy today at nine p.m. in the night. You call on the King at the appointed hour, not alone, but with a crowd of friends and relatives. Now think for yourself if you have in this way regarded or disregarded the King's appointment and favour. The King bestowed upon you a special favour by desiring to see you alone to establish special contact with you and you made light of his favour by visiting him in a large group. Thus, you did not pay due regard to the King's favour. Imam Abu Hanifah رحمة الله عليه has advised us not to disregard *Nafl* Prayers in this way. Paying due regard to these Prayers consists in offering them in total seclusion and privacy where there is none to interevene between you and your Allah. It has, therefore, been prescribed concerning *Nafl* forms of worship that they should be performed alone and in seclusion. To

perform them in congregation is nearly forbidden. Almighty Allah is calling you in this way:

اَلاَهَلْ مِنْ مُّسْتَغْفِرٍ فَاغْفِرَلَهٗ

That is: Is there anyone seeking forgiveness that I may forgive him?

Here the word مستغفر (Seeker of forgiveness) has been used in the singular number. This implies that Allah desires the petitioner to approach Him for forgiveness all alone. Against this desire of Allah what is our behaviour? We arrange an assembly with pomp and show and excessive illumination and many other formalities. This is simply showing lack of regard for Allah's favours. Therefore, it is not lawful to offer in congregation all forms of *Nafl* worship, like: *Shabinah* and *Salatut-Tasbeeh*, etc,.

The moments of loneliness

These Nights of excellence and blessings do not admit of hue and hubbub. These are not nights of revelry and festivals. They have been granted to you that sitting all alone you may establish your relationship with Allah when there is none to itnervene between you and Allah.

میانِ عاشق و معشوق رمزیست
کراناً کاتبیں را هم خبر نیست

A persian couplet which means: Between the lover and the beloved there is a secret of which even the twin recording angels are not aware

Some people say, as an excuse, that while praying in loneliness sleep overwhelms the devotee. The attack of sleep is easily resisted when there is a gathering in the mosque full of men and when it is brightly illuminated with extra candles and bulbs. This excuse is not plausible.

If you succeed in getting a few moments for communion with Allah in loneliness and privacy, then these few moments are far better than the entire Night spent in the hue and hubbub of the crowds. The mometns spent in loneliness spent according to the *Sunnah* and the time spent otherwise in crowds is spent against the *Sunnah*. You must admit the blessings of the moments spent with Allah in loneliness according to the *Sunnah*.

Hours are not counted there

I have repeatedly mentioned that it is not *Deen* to work according to your own wisdom, nor is it *Deen* to satisfy your fancy, *Deen* consists in obeying Almighty Allah. Do you think that Allah will count the hours which you have spent in the mosque? No, hours are not counted. It is the sincerity that is valued. If you are lucky enough to get only a few moments of communion with Allah, those few moments will take you to the shore of salvation. Hours spent in worship against the *Sunnah* of the Holy Prophet ﷺ will take you nowhere.

It is sincerity that matters

My Sheikh Hazrat Dr Abdul Hai Sahib رحمة الله عليه used to say in a state of great ecstasy: 'you rehearse in your prostrations the words سبحان ربى الاعلى (Subhaana rabbi-yal-a'laa) many times. You do this only mechanically and inattentively. If you rehearse these sacred words any day in all sincerity and from the core of your heart, even once, then as a reward of Allah will grant you salvation and success.

So, do not think that you will fall into sleep, if you worship Allah in loneliness at home. If you really feel sleeply, there is no harm in sleeping. However, if you spend

a few moments in worship, make it sure that you spend them according to the *Sunnah*. It will be according to *Sunnah* of the Holy Prophet ﷺ that, if you feel sleepy during reciting the Holy Qur'an, you go to sleep and then get up after refreshing yourself with a little sleep. This is necessary, so that you may not pronounce some words of the Holy Qur'an incorrectly on account of sleepiness. Thus, a man who has been awake only one hour in praying to Allah according to the *Sunnah* and in obedience to the commands of Allah is far better than one who spends entire night in worship, violating the injunctions of the *Sunnah*.

Keep every form of worship within its prescribed limits

In the court of Almighty Allah the deeds are not counted but they are weighed. If you have done countless good deeds but they are light in weight, they have no value. That is why it is advised that during worship, if you are overwhelmed with sleep, you should take a nap. On getting up engage yourself in worship again with alertness and attention with the help of Allah. Only take heed that you do not do anything in violation of the *Sunnah*. It is, therefore, advised that only those prayers should be offered in congregation which are proved and permitted for congregation. These are: All *Farz* (obligatory) prayers, *Taraweeh* and *Witr Prayers* in the month of Ramazan, the *funeral prayers*, the Two *Eid* Prayers and the Prayers of *Istisqa* and *Kusoof*. There is no congregation for prayers other than these. Allah desires that in the latter category of prayers for which there is no congregation His servant should approach Him all alone. The honour, which Allah has bestowed upon His servant of establishing contact with Him in loneliness is a great honour which should be

acknowledged and valued with gratitude.

Congregation of women

What is the injunction about the congregation of female *Namazis*? It is not desirable for women to pray in congregation whether the prayer is *Farz*, *Sunnah* or *Nafl*. Allah has commanded women to worship in loneliness in their homes. So congregation for praying is not desirable for women. As I have mentioned earlier, *Deen* consists in obeying the injunction of the *Shari'ah* and not in the satisfaction of one's own choice or fancy. In the matter of *Deen* one's personal preference or choice has no place. We should not do things which the Holy Prophet ﷺ has not approved or permitted.

Sweetmeats and Shab-e-Bara-'at

This Shab-e-Bara-'at is a sacred Night of excellence. It is good to put in as much worship in this Night as possible. As regards other useless rites and customs invented for this Night, they are too evident to need any detailed exposition. One of these is the preparation of sweetmeats. This has nothing to do with this sacred Night. In fact, it is Satan's seduction to entangle the Muslims in such frivolities, so that they may remain away from the blessings of this Night. There is a narrative that in this Night Almighty Allah grants salvation to as many men as the number of the hair found on the goats of the Kalb tribe.

Treacherous Satan saw that it would be a great loss to him, if so many men received salvation. So he taught the people to prepare sweets on the occasion of the Shab-e-Bara-'at. It is qutie lawful to prepare sweetmeats and enjoy them throughout the year but this has nothing to

do with this Night. This custom is proved neither from the Qur'an nor from the Ahadith, nor from the practices and sayings of the Noble Companions رضی اللہ عنہم. The people do not pay heed to worshp and good deeds as they do in preparing sweetmeats. This is due to the seduction of Satan.

Distinctive features of *Bid'aat* (Innovations)

Note carefully this important point. My father Hazrat Mufti Muhammad Shafi' Sahib رحمۃ اللہ علیہ used to say that when a man becomes involved in *Bid'aat*, his interest in following the *Sunnah* is considerably reduced. You may perhaps have noted that those who devote longer time in offering the *Salatut-Tasbeeh* in congregation, remain generally absent from the congregations for the five-time prayers. Similarly those who are used to *Bid'aat* like (sweetmeat) and Konda are generally neglectful of the *Farz* Prayers. While engrossed in these *Bid'aat*, they do not worry if they miss the congregation or even the prayers.

Allah and His Prophet ﷺ have emphatically commanded that when a man dies his legacy should be distributed according to the injunctions of the *Shari'ah* as early as possible. It is, however, seen that, ignoring these injunctions, the people engage themselves in the baseless customs of *Teeja* (the third day after death), *Daswan* (the tenth day) and *Chaliswan* (the fortieth day) and *Barsi* (Aniversary). This shows that *Bid'aat* have the effect of removing men from the *Sunnah*. May Allah save us from this vice - *Aameen*.

In short man should refrain from *Bid'aat* and other useless customs and acts at all costs. As regards this Night, it is not correct to think that it has no special

excellence and distinction.

Fasting on the fifteenth Day of Sha'ban

There is another question asked about fasting on the day following the Shab-e-Bara-'at. viz., the fifteenth of Sha'ban. It should be noted that among the entire collection of the Ahadith, one narrative is a weak one. On this account some Ulama do not regard it an act of *Sunnah* or even a Mustahab (desirable) act to fast on the fifteenth Sha'ban. It is, however, proved that it is an act of excellence to observe fasting during the period from the first to the twenty-seventh of Sha'ban. The Holy Prophet ﷺ has forbidden to fast on the 28th and 29th days of Sha'ban, so that a man may remain well prepared and energetic for fasting in the month of Ramazan. It is, however, meritorious to observe fast on days in the period from the first to the twenth-seventh day of Sha'ban. Moreoever, this fifteenth day of Sha'ban is one of the three days of Ayyam *Beez* (the white days). i.e. the 13th, 14th and 15th of each month. The Holy Prophet ﷺ used to observe fasts frequently on these three days. If a man fasts on the 15th day of Sha'ban because firstly it is a day of the month of Sha'ban and secondly, because this day is one of the three days of *Ayyam Beez*, he will, God willing, be granted recompense for his fasting. It is, however, not right, in the opinion of some *Ulama*, to regard fasting on this day as *Sunnah*, only because it is a day of the month of Sha'ban. While mentioning the *Mustahab* (desirable) days of fasting, most *Ulama* have included for fasting the 10th of Muharram and the day of *'Arafah*, but they have not said anything separately about fasting on the 15th of Sha'ban. All that they have said is that it is meritorious to fast on any day in the month of Sha'ban. If anyone

observes fast on this day from this angle of vision he will be entitled to reward. Except for this, no other day has any importance.

I have already mentioned that every matter has to be dealt with within its prescribed limits and its approved level. In fact, *Deen* consists in the protection of the prescribed limits and not in transgressing these limits of one's own discretion and choice.

Fasting on the 15th of Sha'ban should be regarded as an act of *Sunnah*, yet if anyone fasts on this day will due regard to the limits, he will be entitled to divine reward.

Refrain from argumentation and altercation

What has been discussed above is a gist of the injunctions regarding Shab-e-Bara-'at and fasting on the day following it. It is, however, not advisable to carry the discussion too far to give rise to argumentation and altercation and thus create two groups quarrelling and disputing with each other. If you feel convinced of a view, act upon it and leave the matter there. The Holy Prophet ﷺ has forbidden to indulge in disputes and arguments. Imam Malik رحمة الله عليه has said:

المراء يطفئى نورالعلم

This means: Quarrelling and arguing with one another in such matters destroy the light of learning and knowledge. The renowned poet Akbar of Allahabad (U.P. India) has very aptly mentioned this point in an Urdu couplet:

مذہبی بحث میں نے کی ہی نہیں
فالتو عقل مجھ میں تھی ہی نہیں

I never took part in religious controversies because I did not have superfluous intelligence for that.

It is not desirable to waste time in useless religious

controversies. If you feel convinced of the correctness of the opinion of an Alim, follow that. Do not quarrel with those who advance some other opinion. This is the straight path for you to follow which will result in your salvation, God willing.

Prepare and purify yourself for the month of Ramazan

At any rate, it is not correct to say that this Night, the Shab-e-Bara-'at, has no basis to be regarded as a Night of virtues. I am inclined to feel that by appointing it two weeks before Ramazan Almighty Allah has made it a happy precursor for the sacred fasting of Ramazan month. It is a rehearsal of, and prepartion for, fasting in Ramazan, so as to qualify for the mercy and forgiveness of Allah so generously showered in this month. So get ready for this divine favour.

When a man intends to attend a magnificent court, he makes himself neat and clean and puts on nice clothes. In the same way when the most Dignified Court of Allah is going to be held in the form of Ramazan, Allah has granted one sacred Night for preparation before attending the divine Court. It is Allah's desire that by cleaning and purifying himself in body and soul and from sins man may be able to establish relationship with Him. When this is done man will be able to benefit from the flood of mercies and favours of Ramazan in the true sense. It is for this purpose that Allah has granted us this blessed Night. It should be respected and valued.

May Allah make us welcome this night with due regard and devote ourselves therein to worship. *Aameen.*

وآخر دعوانا ان الحمد لله رب العلمين

PUBLICATIONS OF DARUL ISHAAT

SUFISM (MYSTICISM)

Title	Vols	Author
DISCOURSES ON THE ISLAMIC WAY OF LIFE	9VOLS	MAULANA MOHAMMAD TAQI USMANI
TABLIGH E DEEN		IMAM MOHAMMAD GHAZZALI
IHUAL UL ULOOM	4VOLS	IMAM MOHAMMAD GHAZZALI
MINHAJUL 'AABIDEEN		IMAM MOHAMMAD GHAZZALI
MUSLIM CHARACTER		IMAM MOHAMMAD GHAZZALI
KASHFUL MAHJOOB		USMAN ALI HAJVERI
THE REALITY OF WORLDLY LIFE IN THE EYES OF THE PROPHET		HAKIM MOHAMMAD AKHTAR
SINS THAT PRODUCE NOTHING		MAULANA MOHAMMAD SHAFI (LATE)
EASY GOOD DEEDS		MAULANA MOHAMMAD TAQI USMANI
HOW TO LIVE AS A MUSLIM		MAULANA ASHRAF ALI THANVI
MUSLIM WAY OF LIFE		MAULANA ASHRAF ALI THANVI
USWA E RASOOL E AKRAM		DR. ABDUL HAI ARFI
USWA E SAHABAH		ABDUS SALAM NADVI

BOOKS FOR WOMEN

Title	Author
GIFT FOR WOMEN	MUFTI AASHIQ ELAHI
INSTRUCTION OF SHARI'AH FOR WOMEN	MUFTI AASHIQ ELAHI
HEAVENLY ORNAMENTS	MAULANA ASHRAF ALI THANVI
THE RISE OF MISCHIEFS AND DISORDERS AND THE SIGN OF RESSURRECTION	IMRAN ASHRAF USMANI
DREAMS AND INTERPRETATIONS	MOHAMMAD IBNE SIREEN
HADRAT AISHA SIDDIQA	SYYED SULEMAN NADVI
THE GAINFUL INVOCATIONS	AHMED ABDUL JAWWAD
REMEDIES FROM THE HOLY QURAN	MAULANA ASHRAF ALI THANVI
RIGHTS OF HUSBAND AND WIFE IN ISLAM	MUFTI ABDUL GHANI
BIOGRAPHIES OF THE WOMEN COMPANIONS OF THE HOLY PRORHET AND THE WAYS OF THEIR SACRED LIVES	SULEMAN NADVI / SALAM NADVI
HIJAB	DR. ISMAIL MEMON
ISLAM ON HOMO SEXUALITY	MUFTI ZAFIR UD DIN
ISLAMIC PRINCIPLES ON FAMILY PLANNING	MUFTI ALI HAROON
NAMES FOR MUSLIM CHILDRENS	MOHAMMAD RAFIQ
TWENTY LESSONS FOR MUSLIM WOMEN	MUFTI AASHIQ ELAHI
SYSTEM OF MODESTY AND CHASTITY IN ISLAM	MUFTI ZAFIR UD DIN
WOMEN BETWEEN ISLAM AND WESTERN SOCIETY	WAHID UD DIN KHAN
WHO MAY WOMEN PERFORM HAJJ	MUFTI ABDUL RAUF
HOW MAY WOMEN OFFER PRAYERS	MUFTI ABDUL RAUF
SIX SINFUL WOMEN	MUFTI ABDUL RAUF
SUSPICION AND DRAWING ILL OMEN	MUFTI ABDUL RAUF